

BIOGRAPHICAL SUMMARY: Modesto Palafox, 73, retired plantation store employee, Spreckelsville

*"You had your set customers....You had to go with your own customers--Filipinos. If I'm not mistaken, I don't have any Japanese customer in taking order....Just like the Japanese, too, they don't have the Filipino customer in taking order....Japanese, they take their own place....They got to wait for their man. That's what we do. That's why I tell you, if you take their customer, they got mad at you, eh?"*

Modesto Palafox, Ilocano, was born June 14, 1907, in Badoc, Ilocos Norte, Philippines. When he was very young, his father died, leaving his mother to support the family.

In 1927, Palafox came to Hawaii to work in the cane fields. His first stop was Kaiwiki on the Big Island. One month later, disenchanted by the weather, he moved to Paauilo. In 1928, Palafox moved to Spreckelsville where he worked as a cane cutter, stable boy, and brakeman. He did this for fifteen years.

In 1943, Palafox started working as a clerk, order taker, and delivery man at Camp 1 Store. When the Camp 1 Store closed down, he worked at the A&B Kahului Store warehouse for two months. He returned to fieldwork and remained there until retiring in 1972.

Today, Palafox is a part-time yardman. He lives in Kahului with his wife, Magdalena.

Tape No. 7-45-1-80 and 7-46-1-80

ORAL HISTORY INTERVIEW

with

Modesto N. Palafox (MP)

March 2, 1980

Kahului, Maui

BY: Warren Nishimoto (WN)

WN: This is an interview with Mr. Modesto Palafox. Today is March 2, 1980, and we're at his home in Kahului, Maui.

Okay, Mr. Palafox, when were you born?

MP: June 14, 1907.

WN: And where were you born?

MP: Badoc, Ilocos Norte.

WN: Your father, what was he doing? What kind of work did he do?

MP: Pretty hard [to answer], you know. You know why? Because very small, that, when he died. So, I don't know what. But mostly, Philippines, they work on the rice field. Mostly all the people in Philippines, especially provinces. They work on the rice fields every . . .

(Taping interrupted, then resumes.)

MP: So, that's why I don't know how, because still young yet when I . . .

WN: How old were you when your father died?

MP: My mother was telling me, 1-1/2. She tells me was 1-1/2 year old. So, no can tell already. I no can recognize him when he died. My mother, young too, married second time. That's why I have two sisters.

WN: Two step-sisters?

MP: Uh huh [yes].

WN: What kind of work did your mother do?

MP: She work same thing, because they had to work on the rice field. You know, on the rice field means you got to plant rice. And then, when it's ready to harvest, then you harvest the rice. That's all they do.

WN: Did you folks own the land?

MP: Yeah, own the land. But, you know, not much, eh? (Laughs) We own the land, but not much.

WN: Did you folks grow anything else besides rice?

MP: Only rice because the land we had is far from the irrigation water. So, if plant different crop, no can. Cannot grow. Because you had to bring water on. If you do not bring water, no grow so much. As far as I know, it's only rice. And vegetables.

WN: You know what kind vegetables?

MP: Well, like we had beans, eggplant. You know the bitter melon? Sometimes, da kine tree. I don't know what you call. (Laughs) You know, that kind tree, over here, with the leaves? You can see in here. They call it kalamungay. And katuday.

WN: That's another tree?

MP: Yeah. That's a tree. Katuday the flower.

WN: What is that? Fruit?

MP: No. You had the flower. You eat only the flower. But this one, kalamungay, you eat the leaves and the fruit. You ate the fruit. That's what we had. What I remember is I had plenty that. We had to eat that. By my house. (Laughs)

WN: You had plenty?

MP: No, not much. We had--that katuday--we had two trees. And that [other] one, we had only one.

WN: How did you eat the leaves and the flower? Was it like vegetable?

MP: Yeah, just like vegetable. You know how, just like how you cook the eggplant. That's how. The way you cook the beans.

WN: Boil?

MP: Cook 'em. That katuday, now, the flower, you can make it in two ways. Boil with the bagoong and fresh tomato. And then, cook 'em. Cook with the bagoong again. Because if you cook, especially vegetable, if you don't have any bagoong, like us, Filipino--just like the Japanese, if no more shōyu--the taste not so good, eh?

Like us, we have to put bagoong on with the gravy. So, that's how you cook.

WN: The things that you folks grew, like the rice and things, was that for your own use or did you folks sell to other people?

MP: No, because not enough. That's only for us. For the family. Because not enough.

WN: When you were young boy, in Badoc, how did you help your mother out?

MP: Because she had cattle, little bit land. During the planting rice, I had to go help her. I do the plant. She's the one take the seeds rack and bring 'em by me. Then plant 'em. That's how I help her. That's all I can remember because . . . . (Laughs)

WN: How about around the house? You had any kind chores you had to do?

MP: No, no more. Not that kind because too small [i.e., the house] again. That's enough for two house. (Laughs) Because if you live in town, you cannot plant any kind in town. Just like in here [Maui]. If you look in Wailuku Town. You no get plenty vegetable. You can plant only flower, like that. But over there, you cannot. You can, but maybe if you like plant vegetable, you can, but not much because you live in town, eh? Not like in country. In country, you can spread all around your house if you like to.

WN: And you folks lived in country?

MP: No. We live in town.

WN: So, how you folks got your money to live on?

MP: What my mother did before--what I remember--is, like over there, they make [something] just like sake. Just like sake. Homemade, now. She go take that and go in the market. And if they know that you sell that sake, some people come and buy. They come and buy by our house. That's what she do before. After the planting rice, she went to sell that. During the marketing time, she go in the market because not so far, in town, from our house. So, she carry that and go selling that. So, that's how we living before.

WN: You mean, the sake she made from the rice?

MP: No, some. Some from the rice. Some from the sugar cane. Mostly sugar cane. They make that. She go sell that. That's how. After the planting rice. But during the harvesting rice again, she stop that because she work on the rice. That's how we live. On the rice.

WN: You ever tasted that sake?



MP: Oh, no, no. Too strong, though. Yeah, strong--homemade. Especially homemade, strong. Sometimes, can make the kind oke. You know, oke? The white whiskey?

WN: The Hawaiian one?

MP: Before.

WN: O-K-E?

MP: Yeah, oke. Strong, you know, before, Philippines. Oke from the sugar cane. Was sold over here, before. But, like over here, they no sell already. The oke no more already. They no sell now.

WN: What kind of holidays you folks celebrated in Philippines?

MP: We had Rizal Day. We had April, they call it town fiesta. Yeah, April was town fiesta. And Rizal Day.

WN: And those kind days, what did you folks do?

MP: Like Rizal Day, we had, sometimes, three days. We had to go there, enjoy yourself. Then, we had town fiesta, you have, sometimes, five days. You enjoy yourself the whole day. Night and day, you got to go over there. Like me, before when I stay young, every time I go because still young. Night and day, we got to go. Oh, yeah, sometimes, my mother. Pau already with my mother? No need? I like talk something about my mother, too. I can do that? Pau? No need?

WN: Oh, go.

MP: Because during this holiday, my mother make Filipino candy. She go sell that.

WN: Oh, what she made the candy out of?

MP: Coconut and rice. Not the regular rice, now. Da kine soft kind rice we had in the Philippines. She made that and mix with the coconut. Just like pancake, your pancake. She made that. She go sell that during these holidays. Oh, she make money with that, too. (Laughs) Well, of course, when you stay there enjoying yourself, no like go home. If you see something to eat, buy 'em there and eat. She make money doing that, before. When I stay young, yet.

WN: You used to help her sell, too?

MP: Yeah. I help that. Scrape the coconut. She the one make the candy. Just like pancake kind. Get sugar, too.

WN: So, your mother make sake, and she . . .

MP: No, she did not. She sell sake.

WN: Oh, she sell. She didn't make the sake?

MP: No, she took from the guy.

WN: She bought from somebody?

MP: She no bought, but the one who make that tell her for take some and sell. She had just like commission kind, and she sell.

WN: So, the guy, he used to give to lot of people to sell?

MP: But, you know, plenty guys made that time. That's why, the one who make is my uncle, anyway. My mother's sister. They made that. So, they call my mother, tell my mother go sell that to make money like this, eh?

WN: So, your mother sold the sake, and she sold the candy? Anything else she sold?

MP: That's all, I think. That's all I know. She make pretty good money, especially holiday time. She make good money.

WN: As you were a young boy, what kind of things you did to have good time or have fun?

MP: When I stay young yet, twenty years old. (Laughs) I had a friend, he go--especially nighttime--go dancing. That's how I remember for enjoy myself when I stay young. Go out, dance in the nighttime. That's all what I remember. That's all what I do before, I think. Because my friend is older than me. Before, when I stay fifteen, he was twenty. So, he got to call me--"We go this and this." Especially if he had a party like that, he call me, go. Well, we go, I follow. That's how I remember for enjoy myself, before. Go dancing.

Daytime, do nothing. I had friend again in town, whenever. Every day, go swimming, you know. Go swimming. Not so far from the town. Because that's not beach, but they call it river. You just go over there and swim all day until lunchtime, you go home. Especially when pau school. Nothing to do. Only play, play on the yard. Sometimes, you go swimming. That's all we do. Because pau school. Yeah, pau school. So, I remember when I stay young. (Laughs) But I remember only the dancing part, nighttime. Those were mostly every night, before. Even how far, I got to go. Because my friend call me, I got to go.

WN: You used to go same place every night to go dance or different place?

MP: Different place. Anyplace, he hear. He heard that place. This

and this. Even rain or shine. One time, we went nighttime, strong rain. So strong rain. You know what we do? You had da kine bamboo. Because Philippines, we had a fat bamboo. So, the joint is kinda long. Like this long.

WN: What was long?

MP: The joint, the bamboo. So, what you do is--because the bamboo is fat--we put our clothes inside. We put our clothes inside the bamboo so no get wet, eh? So, we have to cover with bamboo. Well, even how strong rain, that's our extra clothes, now, for go in the dancing hall. But the one you wear was all wet. Even you had a raincoat, same thing, no can [keep dry]. No can hold, the rain so strong. So, you had to put the clothes inside the bamboo.

WN: How thick was the bamboo?

MP: Fat, you know. [MP gestures.]

WN: Oh, about twelve, fourteen inch diameter, then? Bamboo?

MP: Yeah, I think so. Some get.

WN: You used to put your clothes inside there?

MP: Put your clothes and cover. Oh, even rain, no can get wet already.

WN: Oh, you mean, you used to walk to the dances?

MP: Yeah, because in the country, eh? You have to go. You have to walk in the country. Because he like go, especially during planting rice. On that season, planting rice, every day rain. Day and night, rain. He like go. Sometimes, he like go. Well, I got to follow, too. (Laughs) Because he's telling me, "Go and enjoy." I like enjoy, too, myself. So, I go. Even how far.

WN: How far would you go?

MP: From here until Haiku, you got to walk.

WN: Oh, same distance, you mean?

MP: Yeah. The distance is from here [Kahului] to Haiku, like that. You see, how far? [Approximately nine miles.]

WN: That's far.

MP: Yeah. You walk about three hour. But that is road [i.e., from Kahului to Haiku], eh. But rice field, you got to cross the rice field. So, we go. Not smooth like over here place, but not bad. Got to walk on the rice field.

WN: You remember any kind games you used to play as a boy?

MP: Game to remember is the marble, they call that. The marble play. If you lose, they got to hit you in your da kine. I don't see in here [Hawaii]. Somebody lose, they make nothing. But over there [Philippines], if you lose, they get to hit you over here with the marble.

WN: They hit your hand with the marble?

MP: Yeah, with the marble. Oh, my hand, before, two side, all swell up. Because they get to hit you if you . . .

WN: How far away did they shoot the marble?

MP: It depends how the marble is. He just make like this. He make like that, but not so far.

WN: So, they thrust the hand forward and shoot the marble.

MP: Shoot the marble. That's how. I got to even hold my hair, close my eye, because sore. You know, the marble already. Then, I had one thing more. I don't know what to call that now. Money. What they play over there, like this, now. I show you how to work on that. [MP takes coins out of pocket.]

WN: You taking out coins?

MP: Any kind da kine. We had something on the money. You see, like this. Then, you pile up like that.

WN: Put a quarter on top the penny, dime on top the quarter . . .

MP: Yeah. Any kind. Except this is to hold the money. For example, twenty-five cents or thirty-five cents. For example, thirty-five cents and then like that.

WN: You stack the money up?

MP: Yeah, stack the money. So, what we do, we had the big coin. You hit this.

WN: You hit the stack [of coins] with another coin?

MP: Yeah, stack with another coin. And then, if you hit like that, and this fell right here--the one from the stack--then you got to measure this. If this one is closer to the coin . . .

WN: The one that you hit the stack with?

MP: You no can get this one. Because the bottom one is closer. You have to measure this.

WN: Measure the distance between the original stack and the coin that

you hit the stack with.

MP: And then, the second man take out this one, then the second man tap this one again. Here's one coin to throw, like that. Then, you have this one because your coin is closer to this. So, you had this. And this one, you got to measure again. This and this one. Now, this is closer. So, you no can get this. Because you is far. This one is farther than this one.

WN: So, whatever coin is closest to the one that you hit the stack with, you get to keep?

MP: You had to take this. Like this one, over here. This way. This one, take this one because closer already to this. So, I take this.

WN: You take that? That's yours to keep?

MP: That's gambling, now. That's just like gambling, you know. And this one, you no can take because it's closer.

WN: Because it's closer to the original stack.

MP: Sometimes, three guys; sometimes, two. But mostly only two guys [can play].

WN: What you call this game?

MP: I don't know the English, but, before, we call it "tanga."

WN: How you spell that?

MP: T-A-N-G-A. Tanga.

WN: So, even as young boy like that, you used to gamble like that?

MP: Used to gamble. Yeah, young boy already. From seven year old. (Laughs) Because all young boys got to. That is the favorite games when I was young. With the marble. If no more marble, if you go around, hey, plenty guys with that tanga. That's the favorite game with the young boys, over there, before. But you no can make too much. Like over there, hard to . . . . Your mother or your father give you money, see that you gamble with it, so they give you only six cents. (Laughs) Six cents. Sometimes, ten cents. We call it ten centavo. Centavo, this, Philippines, they call it. And then, if you lose, well no more game. You got to go ask. Sometimes, she no give you because, "Where you put the money?" They know. They know already, because that's their favorite game, the young boys.

WN: But this is growing up in the town, eh?

MP: I know one more game, but I think that one hard.

WN: Hard to explain?

MP: No, they call it "palmo." For example, two guys. Suppose this one post. We had a measurement like this. Sometimes, more short.

WN: Shorter than this pen?

MP: Yeah. Make like that.

WN: You throw the coin against the post?

MP: So, if you like take this, you got to hit to catch this.

WN: You got to hit the coin?

MP: No, you got to hit the post. If go like that, if the measurement is da kine, this lose already. This one lose already because close. This is the first man. And then, the second man, now. If hit like that, the measurement is over already, so this one is lose already.

WN: It's close enough so that it's within the measurement that you folks set. In other words, this is the measurement, about five inches, you measure with a pen. It's within the five inches.

MP: If fall here, then out already. Cannot too far.

WN: Oh, if it's too far [i.e., outside the measurement], then you don't get the money.

MP: And then, this one, chance again.

WN: Oh, then, the first guy gets a chance again.

MP: To hit. To take this one again. You know, like that. Of course, this one lose again. You had to have the measurement.

WN: So, it's like the first game, little bit. The first game you explained.

MP: Oh, the first one is the marble, eh?

WN: No, tanga. The betting game.

MP: Yeah, tanga. The second game. Just like. Gambling again. (Laughs)

WN: How often would you get the six cents from your mother?

MP: Sometimes, she give only one month. If you go play with that one, play with the tanga, you got to play smart, eh?

WN: Did you win plenty or did you lose plenty?

MP: Before, when I play with this, I think, palmo, I little bit smarter than the other guys, because I know where to hit where the money goes. Sometimes, five, to play with this one. Five guys. Sometimes, three guys lose. I win the three guys. Sometimes I lose, but only once. Only once, I lose. But mostly, I win. I win, sometimes, three times; sometimes, I lose one time. (Chuckles) So, I had to keep that one until just for play again, for the next day.

WN: So, after you came Hawaii, you used to play these games?

MP: Before I came, used to play. Because I still young yet. But over here already, no more. I no play over here. I no play.

WN: You went up to sixth grade, education? How come you didn't continue?

MP: When you stop going school, it's about fifteen year old, I think. You know why I stopped? Because no sense. In the fourth grade . . . . Well, this is my da kine, but I have to tell you. (Laughs) Because you ask. Fourth grade, I failed three times. I no pass three years. I mean, during three year's time. That's why, I quit. Fourth grade. But in the fifth grade, almost [failed] again. Same thing in the sixth grade, almost [failed] again. But because from the fifth and the sixth, it's almost four [years], then no sense go school already. So, I stopped school. That's how I stopped.

WN: When you stopped school, what did you do?

MP: I helped my mother. Helping work. Like planted rice or harvested rice. That's all I do. That's how I quit school. Like over there, if not enough expense, you had to stop already because not enough expense.

WN: Not enough money?

MP: Money. That's what happened to me. Not only me, but some people like that. Plenty. Not enough money, especially my time. Not enough. Because when I stay in the sixth grade, I stay there, I come and pick up. My studies come and pick up on that year, but too bad. Not enough money for expense. That's what my mother told. Mo' betta da kine [quit] because not enough money. So, I had to stop. Not enough money. That's how she tell that. That's why.

WN: What kind house you folks lived in?

MP: Over there is bamboo houses. You know, bamboo. And the roofing, we had the straw grass. But the grass is strong, not like regular grass. In Philippines, we had the grass for houses only. Was strong. How you make, thick like this.

WN: About what? Eight inches thick?

MP: No, about like this. Five inches. If you make that five inches



thick, that last long--five years or more--because thick, the grass.

WN: And the rain would stay out?

MP: The rain stay out. Cannot go inside because thick. How you make is like the wood roofing. That's what they make, eh? Like this and like that. One piece, one piece.

WN: Oh, the straw. They overlap the straw?

MP: Yeah. That's why the rain no can go inside.

WN: What was the floor made of?

MP: Bamboo. Bamboo house, bamboo.

WN: Floor and the walls was bamboo?

MP: Yeah. But the bamboo--what I remember my house--we split the bamboo. Thick like this. About one inch.

WN: One inch thick?

MP: Yeah. At least, on the parlor. You know, over there, no more parlor. No more room. Like my house, before, no more room. All plain. One room. (Laughs)

WN: All one room?

MP: Yeah, all one room, my house, before. The kitchen is on the other side. So, we split the bamboo. You clean the bamboo good. Then, you nail the bamboo. Was like that.

WN: Had space in between the bamboo?

MP: Yeah, get the space like this.

WN: About quarter inch?

MP: Yeah, about quarter inch. So, like that, all right through. Sometimes, before when I stay young, nothing to do, we got to . . . . If you polish this bamboo, shine, you know. So, what I do is make the candle. Blow the candle and . . .

WN: Oh, wax, you mean.

MP: Yeah, wax. Just like wax, the candle. And then, use the banana leaf for wipe. Shine. That's what I do before. That's what I remember.

WN: You did that just to make 'em shiny, or they did 'em for waterproofing?



MP: No, just for shine. Because if the bamboo is like this, not so good. You have to make 'em flat.

WN: Oh, I see. You don't keep 'em round, like that?

MP: No. Was like this. No can, eh? You had to make 'em flat.

WN: You had to cut [split] each piece [i.e., split each piece of bamboo down the center, so that there would be a flat side]?

MP: Yeah. Cut each piece. It was like this. Cut each piece. Just like wood already. Just like lumber. Especially when you cut, just like lumber.

WN: You remember any kind medicines? How you kept from getting sick in the Philippines?

MP: No, I no remember. Before, when I was sick--especially my stomach--I never knew what my mother give when I was sick. Even when you had a fever like that, like over there, before, my time, hardly you take medicine in town. I live in town, but you hardly take medicine anyway, as far as I know. Not like over here [Hawaii], every time use medicine. But in my time, I know, I no see any medicine every time. We had doctor--like over here, private doctor--but didn't see any medicine when you was sick, when you had fever like that. I no even know when I get fever what my mother gave me--medicine. I just stay home, I think. Just lay down, before. I just lay down because no more medicine.

WN: Okay, when you were twenty years old in 1927, you came to Hawaii, yeah? What made you make that decision to come to Hawaii?

MP: I told you that not enough money for go school. That's how I came to Hawaii, too. Not enough money for us--for my family, like that--not enough money. So, my mother told me . . . . She asked me first, anyway, if I like go Hawaii or not. Before, around seventeen [years old], I like go that--my cousin was in Mindanao before. So, I like go work over there with the abaca. Abaca tree. You know abaca, eh? Just like banana. So, he called me over there before to go with him and work with that abaca, but my mother no like. She no want me to go Mindanao, because in this year, Mindanao is so hot. Hot the weather. And the people, too. You know, the people? Too dangerous, the people. So, my mother no let me go.

So, then, she asked me, "When you go Hawaii? You think that about if you like go Hawaii. If you go Hawaii, you go find money."

So, I told her, the next day, "Oh, I think so if I have to go, 'mo betta go." I go with my brother-in-law.

She tell me, "If you like go, we have to sell one of the land."

Not exactly, sell. Just to take out money from that land. We no sell the land, but we had to take out the amount I need. So, we sell about . . . . Before, I come Hawaii, only 175, you know.

WN: Hundred seventy-five dollars?

MP: Pesos. Pesos to pay the boat.

WN: So, you had to pay that? Everybody had to pay?

MP: Yeah. In that year, now, everybody had to pay, and they come to Hawaii, 1927. You had to pay your own. So, when you passed the doctor, you had to pay your boat. So, I go with my brother-in-law. My brother-in-law, I went with him, because my brother-in-law is a ex-Hawaii. Come from Hawaii before. That's why I follow him.

WN: What did your brother-in-law tell you about Hawaii?

MP: He asked me first, "Oh, you like go Hawaii?"

"Yeah. My mother let me go Hawaii, so if you go, I like follow."

Then he tell me, "Well, if you like go, little bit hard, you know. Little bit hard. The job over there is little bit hard. You know, cut cane."

"Well, I try. I stay young. I try. If reach Hawaii, if I find out that the job is hard, well, I stay only three years."

If you stay [and work in] Hawaii three years, they pay your boat [fare back to Philippines] free. If [you work] only one year, you no can. The plantation no pay you back. Only three years. Plantation, they have to pay back.

END OF SIDE ONE

SIDE TWO

MP: So, you had to pay. My brother-in-law, he say, "Well, if you like go, you let the--" Because we had the agent, before. We had the agent, but not every day, now. You had to wait for a month. Every month. You had [to wait] to go see the agent. So, we went. Me and my brother is ready and so we went the agent. You see the agent first. Then, the agent tell us for go next day because the doctor come on the next day. So far, we pass. The examination is pass, me and my brother-in-law. We had to wait for one month again. Wait for the immigration truck for pick up us for bring to Manila. When the truck came in one month time, we had to go. And to go Manila (chuckles). You know, old ladies, like that, [and] all my sisters, they all cry.

Especially my mother, "When I see you again?" She asked me, "When I go see you again?"

"If the job in Hawaii is hard for me, in three year's time, maybe I come home, if God permit." Three year's time. If I see the job is hard for me, I have to go home.

We come down in the station. Because we leaving the station about 10 o'clock in the morning. Not only my brother-in-law. About 150 people in that town in my place [Badoc], we all go in together to Manila, 150. So, we went.

Then we reached to Manila. But my brother-in-law had to stay with me together because I don't know how, yet. Especially Manila like that, how can? Manila, in those days, you got to watch out. Plenty people, eh? Just like over here, plenty people, like Honolulu. If they touch you like that, you don't know what happened to you. That pickpocket, like that. Back of the pocket. Any kind, they touch you, especially back. If they touch your back, ay, feel your wallet, pau--no more already. You don't know which one because plenty people, eh?

WN: You had how much money on you?

MP: I had 100 pesos for spend.

WN: So, the 175 pesos you needed for the boat, you paid already?

MP: I paid already to my agent. Before we came--before we passed the examination--we paid that already. Hundred seventy-five, paid that. So, I had extra 100 pesos. But so far, that no happen to me, but my brother-in-law, happen to him. He was telling me, because I stick together with him, he said somebody bang him. He walk about fifty yard already, he touch his pocket, no more his wallet. He had 200 pesos in the wallet.

I tell him, you were saying this can happen to you, and what? Not happen to me."

He tell me, "I forget all about. Stay with you; walk, walk, walk."

Because the place they drop us down, too far yet from the immigration building. They say you got to walk.

WN: About how far you had to walk?

MP: About three-quarter mile, though. Yeah, three-quarter mile yet, I think. You know, get plenty people. He tell me not to go far from him--too far--because plenty people. I don't know who, eh? (Chuckles) So, so far, not happen to me. Only him, happen to him, that pickpocket. (Chuckles) He get mad already. So, he had to

have half my money.

WN: Half-half?

MP: Yeah. Because he no more money already. (Laughs) He don't have already, so I had to give some for spend. Another thing, when you in Manila when you inside there in immigration, you stay there about fifteen days, I think. Yeah, fifteen days, you got to stay over there yet for wait for the boat. So, we had to stay over there fifteen days, wait for the boat. Of course, you needed money for buy something. So, I had to give him because no more the money already. So, you buy something for eat. Sometimes, over there, the kaukau not enough because plenty people. Five hundred people to feed [in] the immigration building. How can? Only little bit kaukau. Little bit rice and food. Not enough. The time you eat no can hold until lunch time. You got to eat something before lunch. After lunch, maybe you had to eat something again--before supper, again. You had to eat something because not enough. The lunch or the breakfast like that, not enough. You had to buy something to eat. That's what we do, me and my brother-in-law.

WN: So, you stayed in the immigration station for one month? And then, the boat came?

MP: Yeah. And then, the boat came.

WN: So, what was it like on the boat? You remember?

MP: [Near] the Philippines still yet, there is a place with very rough water, so I dizzy. I feel dizzy that I knocked out for two days. No can move, no can eat nothing in two day's time. When we passed that ocean already, because the wave is not too strong already--only that place, too strong the wave. You can feel the boat. The boat, we had the sail all the place--all falling down because the boat is just like this.

WN: Goes up and down, up and down?

MP: Yeah. Especially if you have plate on the table. Oh, like this, the plate. No can. So, I was knocked out for two days.

WN: How many people altogether had on the boat?

MP: Five hundred. If I'm not mistaken, 500. Yeah, had 500 people. There was over there. Yeah, 500. After that, you know already, the days and the boat take long time--31 days. Thirty-one days. And then, after I knocked out, we away from Philippines ten days already. Then I can go around already. I can walk on the boat, on the deck. I can go. Because if you lay still on the bed, not so good. Kinda hot. Kinda hot on the boat, before. You had to go, after breakfast, you had to go on the deck, walk around, catch air, eh? Because inside, you no can stay long over there, before. But

sometimes, before, plenty people come sick. Some jump out from the boat.

WN: Some jump out?

MP: Yeah, two. As far as I know, two people wen jump. They wen jump out from the deck. Because they figure, "All the time like that until Hawaii." They figure, I think, like that.

WN: Did you know these two guys?

MP: Well, because not so far from my bed. They don't want to go out, that's why. I tell them, "Why you no go out?"

[MP says in weak voice:] "Oh, no can." You see, the way how they talk is weak. One guy, I hold the hand, oh, come hot, boy.

WN: Never had doctor on board?

MP: They get, but they know these guys, too. Sometimes, before, the captain come around and tell us to go out after breakfast. Then one guy told him, better see me. Just like interpreter already. (Chuckles) Just like interpreter [for] the whole gang in the boat.

WN: Oh, yeah? You?

MP: Yeah, yeah. So, one guy tell the captain that mo' betta see that guy [MP], so he can talk [to] all of the people here. Because like when I came Hawaii, I knew these boys, some men--I no can say that not educated, some educated--but some no can read or write. In the boat, you got to talk English, before. So, the captain call me for just interpreter, these people, talk these people.

So, I told him, "I don't know how to da kine. I no understand you. Because only now, we together, on the boat." Even how they talk, I can understand. But just to pretend. I no like, eh?

But no, same thing. He force me. "Well, I'll try." So, I try, but too late, he call me. About ten days before we reach Hawaii, the two men jump out already. So, too late, he call me. So, I go talk to these [other] people. Tell me to see those people. So, I had to go around and tell them, "Wake up. Go on deck." Even they tell, during lunch, or supper, or breakfast, they no can stand up. They tell me, "I cannot." So, I had to go tell. I go get the lunch for them. I go around. At least, I helped talk to them, before.

WN: You was the only interpreter?

MP: Yeah. Only one.

WN: He chose you because how come?

MP: I don't know. Because my friend [said] I can talk [English] little bit. I tell the captain, "How come you pick me? I only sixth grade."

(Laughter)

MP: Only sixth grade. "No, no. You go, you go. Try, try. You try your luck."

"Well, I try my luck. If I understand you. If no understand you, you explain it to me, then maybe I can understand you. If you talk fast, you don't explain it to me, I no can understand you."

"No, I explain it good."

So far, he explain good, you know. Well, easy to understand. Because, anyway, every time go Philippines, the boat. So, how he talk is just like he talk Filipino. I can understand easy. So, this and this. In the morning after breakfast, because some people no understand exercise--you got to know how exercise--so, I had to go over there and tell, exercise again.

Tell them, "Everybody, you go on the deck and exercise for fifteen minutes only." Just for fifteen minutes. That's what the captain tell me, "Tell them, everybody go up and exercise for fifteen minutes." And after that, then you come back again [inside]. If you do not go inside, you stay outside, tell them. But some, they no like stay outside. They scared.

"How come you guys scared?"

"Look the two guys. They drown."

Well, that time, more scared, they said. They scared. About 500 people, they can see all kinda flat. All, they no can move too much. So far, I kinda weak, but I can walk around. Even my brother-in-law, little bit da kine, too.

WN: While you was on the boat, you had any thoughts about what Hawaii was going to be like?

MP: Oh, I was thinking. One guy was telling me that, "Maybe they pick you up for work over here." To work in there. I was to work in the boat.

WN: You had to work on the boat?

MP: Work on the boat. I don't know what kind job. The captain never tell me, but one man was telling me, "Hey, look, the captain. I think he going pick you up for working."

"How come?"

"Because you know how to da kine little bit."



"Ah, I no like." I tell him, "I no like."

And the captain came. He no tell that he take me in the boat, but the way how he talk is just like pick me up. But I tell him that this kinda job, I cannot. Because I sick yet, and I work with this inside the boat? No, I cannot. Otherwise, I die in this boat. Because the way I feel, good thing I can walk little bit. Not so strong. I can walk around. But for work in the boat, no, I cannot. (Chuckles) I cannot work. So, the captain no talk already. Then, after that, then they pick up one man.

Then the captain tell me the one he pick up not so da kine already. He tell me, "You little bit better [than] that guy."

"No, no, no," I tell him. "No, Captain, no. Excuse me about that," I tell him. I said, "Thank you, no. Even you pick me up, I cannot. I no accept you." (Chuckles)

WN: You arrived in Honolulu?

MP: Yeah, then arrived Honolulu. November 25.

WN: Nineteen twenty-seven [1927], yeah?

MP: Nineteen twenty-seven [1927].

WN: And you stayed in Honolulu for little while?

MP: We arrived in Honolulu nighttime, and then the next day, then they send us to Hilo. In the boat, again. We only stay there about . . . . Maybe we leave over there about 9 o'clock [a.m.], I think, was. Then, we go to Hilo. Then we stay over there.

WN: Had 500 people on the boat coming to Honolulu, yeah? And then, from there, they . . .

MP: All scattered. All this and this. Kauai, Honolulu, Maui, then Hilo. In Hilo, only sixty guys. Because only the one who had relatives in Hilo. But I like stay in Honolulu, but I no can find my brother-in-law already. I no can find him already in Honolulu. I don't know where he stay.

WN: But he was on the same boat as you, eh?

MP: Yeah.

WN: But you couldn't find him?

MP: I no can find him already. Because when we stay all in Honolulu, they call us already. They call all the people who had to go.

WN: They call you by name?

MP: Yeah. They call by name. When they call my name, I was waiting for my brother-in-law. But my name is in Hilo. Then when I heard my brother-in-law going to Waipahu, I like go already [with him], but cannot already. No get in touch with my brother-in-law. All the people who calling. I no get in touch because plenty people. You no can go like that, pau. You separate in that time already. I like go with him.

Because he tell me, "If they call your name, you wait for my name, too, and you come with me, so we go together."

How can be together? (Chuckles) I don't know where he stay already. So, I had to go. Fifty people had to go different place already. Go Hilo. And him, I don't know where he stay. So, I like see the guy too, but no can. No get in touch the guy. Plenty people. That's why it happen already. I no can stay with my brother-in-law. We separate. (Laughs) And good thing, when went Hilo, I had relatives. My relative stay with me, so I stay together.

WN: You had relatives?

MP: Yeah, relatives. But not so close. Not so close, but I know him so well because we stay the same place--same town [Badoc]. So, kinda old man. The man is fifty year old. He like me to stay with him because just like I do what in the boat [i.e., interpret]. That's why he like stay with me, too. Even so, I don't know how he is or how I can, but still I can talk about myself, or about the people, about him, like that.

WN: Your relative was already in Hilo, or he was on the boat with you?

MP: He was in the boat with me. Same boat with me. Then, when we stay Hilo again, they call the people again for go certain place. So, because my relative, the man, what I do is, had to go see the people in charge that I like that man to go with me.

"Because he is just like my father," I told him. So, he tell me okay.

But he [the person in charge] told me, "The place where I tell you guys go, you go. You have to go."

Well, you had to go because you come Hawaii for come over here work. So, they called my name and his name. Five guys. Because Kaiwiki is only small plantation. So, only five guys. Three guys, and me and the man [MP's relative].

WN: How many? Five guys?

MP: Only five guys. Small, you know, the plantation. So, the man tell me, "Good thing, come with you. I don't know how or where."

"Even me, too. Even the first time they called. How come . . . ."



"No, but at least, you can explain what and what."

WN: So, when you arrived at Kaiwiki, how many people, altogether, were working?

MP: Five guys. When we reached over there, no more Filipino, you know. Three family Puerto Rican. Only three family. And one guy and two boys working in that. Work over there. Only guys working, sometimes, ten.

WN: Ten altogether?

MP: Yeah. Working da kine.

WN: No Japanese or . . .

MP: No. No more Japanese. Only Puerto Rican and Filipino. Because when we stay there, I asked the Puerto Rican, "How come no Japanese, or Hawaiian, or Filipino?" I asked him.

"Over here, not so good." (Chuckles)

WN: Who said that?

MP: The Puerto Rican. "Not so good. Every time rain." And especially, the store is too far.

WN: How far was the store?

MP: About 2-1/2 mile. And not level. Uphill, you know. Uphill, not level. That's why they no like over here.

"Where they went?" Oh, they tell me, but I don't know what, what, and what, eh?

"They went Paauilo, or Kona."

I don't know where Kona or Paauilo is, before. Over here, plenty Filipinos used to live. Plenty Filipino, you know. About twenty. Because they had five houses for Filipinos.

WN: Where is this? Paauilo?

MP: No, in Kaiwiki. They said, over there, plenty Filipinos used to have, before the Puerto Ricans. Said about 35 Filipinos, but they all quit. No more one day, no more one week [work], they all go away.

WN: Kaiwiki had one mill over there?

MP: Yeah. Had one mill. Way down, but. Stay down.

WN: So, what kind job you did at Kaiwiki?

MP: I stay over there only 30 days. Over there, no more irrigation, like that. What we do is, we had to clean the cane. You had to take off all those dry leaves, everything. Sometimes, cut grass. Mostly cut grass and hemo the dry leaves from the cane. Or cut grass in between the cane. Because no more irrigation. Every time rain, eh? That's how my job, before, old job. In that place, our place, no more cut cane. On the other side, they had the cut cane.

WN: The other side?

MP: Yeah. In that Kaiwiki. In Kaiwiki. In the other camp, they had cut cane. But us, no more. Didn't have. Only hoe. They give us only hoe.

WN: So, in your camp, how many people, altogether, had?

MP: They had three family, and they had two sons. And us five. That's all.

WN: How about the other camps in Kaiwiki?

MP: Other camps, plenty. The other camp, plenty. Especially by the mill. Plenty, they get. I know plenty, because in Rizal Day, you see the people in that Kaiwiki. You see the people. Plenty people. That's why I said plenty people. But I don't know where they stay. (Laughs) Where they stay. But [all] in that Kaiwiki Plantation. Because you no can see. So, I don't know what place or how far our place. But I know, plenty people, before, Kaiwiki.

WN: How much you got paid at Kaiwiki?

MP: Kaiwiki, dollar a day. Dollar a day, before. Before, cheap pay. No more union, yet. Dollar a day.

WN: You said the plantation store was 2-1/2 miles away?

MP: Yeah. So, what we do, I call my friend, "We go down store and buy something." One day we went. We went down together. We buy rice.

"Eh, how can we carry the rice?"

My friend like buy one [100-pound] bag rice because cheap, eh? How can you carry that and go out? So, what we do is, we buy only ten-pound rice. Ten-pound rice, and we buy the codfish. You know what codfish? You know, twenty-five cents is about two pieces already. Two pieces were twenty-five cents. And then, we buy can goods. We no buy so much because we had to carry 2-1/2 miles up. I see and talk to my foreman. He stay a different camp. That's Filipino.

So, I tell him, "Oh, how can we buy food for us? We no can carry rice--one bag rice or something like that--because the camp is too far."

"No more salesmen [order takers], like that? Your place?"

Then I go, "Oh, get. Get."

"Oh, go talk to guy. Come to your place and take order."

So, the following week, he came with the horse. He came with the horse because no can go car. Come with the horse. Come over there and take our order. So, good thing we came and we buy. That's how the supply coming in, with the horse.

WN: How often he came?

MP: Once a month. When I stay over there, he came. He deliver all we order. I order, but some of my order, I never use 'em all because I move already [after thirty days]. Some left [over] because I no take. I leave some already. Because I no can carry to Paauilo. You have to walk, eh?

WN: How you paid him?

MP: No, no pay already. What do you mean?

WN: When he delivered the goods to you folks, how you paid him? Cash?

MP: Charge. Yeah, I wen charge. My friend paid that. Because when I stay Paauilo already, I asked him if [the groceries] came, eh?

"You pay?" I asked him if he pay.

"Yeah, I pay." (Chuckles)

WN: He paid?

MP: He paid. I don't know how much he paid. Because I wen move to Paauilo.

WN: You moved to Paauilo after only . . . How long you stayed in Kaiwiki?

MP: Thirty days, I think. So, I moved to . . .

WN: You just moved? How come you moved?

MP: Because the place, I no like, too. Every time rain. The job is all right, you know. And the foreman like us, too, Filipinos. The Puerto Ricans, they like us, too, Filipinos. Because not so long [ago], the Filipinos went away, too. So, they like Filipino man. Because the man was telling me that they like us Filipinos down there. That's why, he was telling me, mo' betta no go away.

"You, they like. That's why, you mo' betta no go away."

(Laughs) "Yeah, I no go away."

And yet, over there, every place in Hilo, before, in the olden time, they had just like policemen to watch the people. Every camp. If you like move and the policeman see you, you no can go away. You no can go out.

When we stay over there, the policeman came, they tell us, "You people, if you guys go away without the company letting you go, you guys go jail." (Chuckles) "You guys go jail. That's why, you guys go stay here. No go away until the boss let you go away, then you can go away. But if the boss no let you go away, cannot. You go jail." Tell us, "You go jail." (Laughs) "You go jail." The first day, now. They first day, he tell me that.

So, I tell those guys, "Aya. No can. No can go away, now. You got to go jail if you go away. Got to stay."

One guy was telling me, "Yeah, but I get cousin in Hilo Town. How can [I go there] now?"

I tell him, "What to do is wait little while. You wait little while, about one month. One month or two month. Then you call your cousin. Tell him to go in the store--Kaiwiki Store. So, you meet him down there." Because if he come over here [the camp], the policeman da kine, too, you know. If they see other people come in that place, they going to watch. The policeman come and give you time. Give you time, about fifteen minutes, to talk with them. See?

So, I tell him, "Go tell your cousin you go store. Then you go down over there, talk to him. Then, arrange how if you like go Hilo. If you like stay, you talk to him." That's what I tell him.

"Oh, yeah. I think so," he tell me, "I think so." But I don't know if he do that because I went away already. That's why I don't know.

WN: You just went away? You told anybody?

MP: Who me? (Laughs) You know, [from] Paauilo, my cousin came [to Kaiwiki] with the policeman. Same name with my name [i.e., Palafox]. So, he come with the policeman. He come talk to me that he [would] like me [to come to Paauilo]. Oh, he like me because he's my cousin, my first cousin. [They] tell me, "No." [Because] I stay there only one week yet, eh?

"No, cannot. Because [MP worked at Kaiwiki] only one week yet. Cannot. He cannot come because he stay over here only one week, yet."

My cousin tell me, "What you going do now?"

"Well, if no can [move]. Ah, no can do nothing."

Kinda far, little bit. About two miles, I think, far from Kaiwiki-- Paauilo. So, no can do nothing. Then he write again. My cousin wrote to me again.

What I do is, I pack my stuff--only little bit stuff, my clothes. That night, stay rain, rain. Stay rain. I go sneak. I never tell all the people, my housemates. I never tell them. Stay rain, and they stay all sleeping. I went out about 10 o'clock in the night. Stay sleep, I went out. Good thing I follow the road. Good thing I no get lost, too. I walk, walk, walk until I reached Paauilo. And rain. You know, when I stay on the main road and when I see a car [coming], I had to go out. I had to go hide, eh? Because sneak. All nighttime, too. Otherwise, you never can tell, if policeman or something like that. So, I had to hide. Five times I hide until I reach the place, my cousin. When I reached town, I had to go store. Look the store good, eh? Because I went one time.

WN: You looked at the store? You wanted to work in the store?

MP: No. When reach town, [had] to look good the store. To see if the store Paauilo. Then I look the name [of the store], it's "Paauilo." Oh, that's Paauilo! Then, I went down. Not so far from the store. Only one block away from the store. So, I ran down. It happened that my cousin was on the outside. But still raining, you know. Stay outside on the porch. He had the light. So, I look. Hey, that's my cousin! So, I ran.

"What happened? How you came? You look the rain. How strong the rain."

"Oh, well, because they no like over there for I go out daytime. That's why I come nighttime."

"And how you find this place?"

"Maybe God help me find the place," I told him. "That's why I can find the place in rain."

"Oh, come in. Come inside, now. Because rain. What if the policeman came?" Even that place get a policeman, too. "Come. Bumbai the policeman come." But they no come already because when I reach over there is 11 o'clock. (Laughs)

WN: Eleven o'clock at night?

MP: Yeah, 11 o'clock in the night. So, I went inside, talk to him.

"Ay, how come? How's Pedro? Because Pedro is my friend. "How's Pedro?"

"He's still there. They all sleeping when (laughs) I went out. So, nobody see when I came out." Even he scold me, boy. "Because the guy no like me go out. I come."

"So, you wait here. Don't go away. Tomorrow, I go talk to the policeman."

So, the next day, he wen talk to the policeman and tell [him] that I stay.

WN: Tell that you going stay in Paauilo?

MP: Yeah. And then, I stay.

"Why? How come he go away from there?"

"Says he no like. So, he like stay with me."

And then, the policeman no like, too, you know. Because they scold him, too. Because the other policeman tell him this and this. He had to have some words to let me go. But knowing that I go down his place, eh?

He tell, "Oh, they scold me, you know," he tell my cousin.

"Ah, no worry that. I go talk to him."

END OF SIDE TWO

TAPE NO. 7-46-1-80; SIDE ONE

WN: Okay, so the policeman scolded your cousin?

MP: No, [one policeman scolded] the other policeman. How come he accept me? How come he take his place? So, he tell my cousin, too.

"How come you do that?"

"Well, he like this place [Paauilo]. He no like over there [Kawiki]. He like stay with me because my cousin. He's my cousin, eh? I like him stay with me, too."

And then, the policeman tell him, "Oh, yeah. No worry, then. I go talk to him. I will talk to the guy that he like stay with you."

Because I had a friend [in Kaiwiki], but no more relatives, close relatives like that. Over there, there's only five people. How can enjoy yourself? (Laughs) How can enjoy? That's why.

So, he tell the other policeman that, "Next time, no accept like

this. Because even my boss, they scold me, too. Why I no watch the people?"

"Well, no can help, that kind, because they like stay together--cousin."

So, the other policeman tell him, "Next time, no make like this because they scold me, too. They no scold the people, but they scold me because me the one who's in charge of the people in that place." Tell him, eh?

So, I stayed there.

WN: The Paauilo boss didn't mind that you came to work over there?

MP: Good thing the foreman in there is a Filipino, too. And good, too, he's same place with me, too. Same place. Same town.

WN: Badoc?

MP: In the Philippines. And I know him well, too. But he's more older than me. He came three years before me. So, I know him so well, and he know me so well, too.

Then I tell him, "Can I stay over here? Because the policeman no like me. He tell me I had to go back down Kaiwiki."

"Ah, no worry. No scared with that. I talk to the boss."

So, the next day, he came and he tell me, "Ah, you go office, get your bangō." (Laughs) "You can work next week."

So, oh, I tell him thank you. Because I like stay with my cousin. I like live with him. So, I went the office, I took my bangō. And then the following week, I work. The next Monday like that, I work. So, he give me cane knife already for go work. Cut cane. Aya. (Laughs) For cut cane again? Cut cane until . . . I think, over one month, I think. Oh, no more one month, I think, I stay there for cut cane.

He [MP's cousin] said, "I go see the boss and I tell him put you for foreman." Tell me again, but I plan to come Maui already.

WN: Wait. You stayed at Paauilo for about how long?

MP: About one month and ten days, I think.

WN: So, how come you decided you wanted to go Maui?

MP: I wanted to come Maui already. Because he was telling me for take job [as] the foreman. Foreman again.

WN: Where? On Maui or in Paauilo?



MP: Paauilo. "How come," I say, "I stay there yet only one week and I go foreman already?" (Laughs) "How can? That no can be," I tell him. Only one week?

"No, but you wait until one month."

The boss tell him, "Tell him you wait until one month and then take him for foreman."

But I stay over there one month already, then he tell me that. I told him, "I don't know if I know how."

"You can learn, " he tell me, "You can learn. Only write the name and put the time [down]. We have the time book," he said. "Go around and see these people, the people who was working, and that's all. Only take the time."

WN: How come he wanted you to be foreman?

MP: I don't know. Like the same in the boat again. I don't know.

WN: You knew the boss from the boat?

MP: I don't know. I don't know nothing in the boat. This one guy tell me da kine. Tell the captain this and this, that's all. Just like over there, Paauilo. Tell me for foreman again. But my cousin, over here . . .

WN: On Maui?

MP: On Maui. Told me for come. "It's a good place. No more rain," he said, "No more rain. Like Hilo, every time rain."

Well, of course, every time rain in Hilo, before. When I stay over there, oh, day and night. Rain [is] all right, but strong, eh? If you forget your raincoat, mo' betta forget your kaukau than your raincoat in Paauilo. Just like in Kaiwiki, before--every time rain. So, every time rain.

Every time, they write, "You better come. Over here, good place. No more rain, but kinda little bit hot." Ah, no mind that hot.

"Oh, what kind job?"

"You can find any kind job in here."

So, I stay over there [Paauilo] one month, ten days, and then I can--over there, you can go out, not like Kaiwiki--so I went out, come Maui.

WN: You went Camp 1, Spreckelsville?

MP: No, when I reached Maui, I went Haiku. I went to my cousin, first.



WN: Your cousin was in Haiku?

MP: No, Camp 1. But when I reached over here, no cut cane yet. Because October, November, no more . . .

WN: Not season?

MP: Not season, yet. The month of December, not season yet. So, I went Haiku, work in pineapple field. Not in the pineapple . . . . For the Haiku mill. I work in the Haiku mill.

WN: How you got that kind work?

MP: Haiku mill? My uncle stay in Haiku, so he say, "Come because no more job yet in Camp 1." So, we wen see the boss. He say, work in the mill.

WN: What kind mill?

MP: Pineapple mill. In Haiku . . .

WN: Cannery, you mean?

MP: Yeah, cannery, before, they had mill. Haiku mill. So, I work over there before I come here.

WN: What you did in there?

MP: Feeding the machine. Before, by hand, you know.

WN: What kind machine? Oh, Ginaca?

MP: I don't know what you call that.

WN: You mean, the pineapple? Ginaca?

MP: Pineapple. For throw the pineapple inside the machine? By hand, you know, before. Not like now. Throw the pineapple with the hand. I feed the machine. That's my job, before. Before I come in here. So, when they making here again [i.e., sugar cane season], then I come here [Spreckelsville], work the [sugar] plantation.

WN: How long you stayed at Haiku?

MP: Nineteen twenty-eight [1928], I start to work over here [Spreckelsville]. Two months, I think, was [at Haiku]. So, 1928, I came in here. Yeah, I start work 1928.

WN: You know, backing up little bit, the Paauiilo manager and the bosses, they didn't mind that you left?

MP: No, because da kine. Maybe, I don't know. Because I tell the

policeman before I leave down there. I told him. So, he never tell me nothing, if go see the boss or da kine. He no say nothing, I just see him.

WN: The [foreman] was Filipino?

MP: Yeah, Filipino. I just see him. Because I tell him, before I leave, I ask him if the policeman get mad or let me go. So, he tell me it depends how I talk to him. It's up to him, now. It depends how you talk to him. Maybe if you talk rough or something like that, maybe no like, eh? So, I no worry. I talk to him.

"You can go. When you go? Tell me, when?"

"Well, I don't know yet. Maybe next week. But tell the boss, but."

"Eh, no worry. I talk to him." So, he talk to him. I don't know how he talk.

Then, he came, "You can go, now." So, he asked me when I go.

WN: When you left Philippines, you thought, maybe, in three years you could go back because they going pay your way back, yeah? So, even if you change jobs, like that, they still was going pay your way back?

MP: Wait now . . . . No. You stay the same place. Because we stay Kaiwiki, and then jump to Paauilo like that. Then, if I like go in three year's time, I cannot already.

WN: Cannot? You changed . . .

MP: Because you change job. If you stay one place in three year's time, then.

WN: So, when you made the decision to leave Kaiwiki, did you think, "Oh, I cannot go back"?

MP: Yeah. I think da kine because the way how I stay or the way how the job is, well, maybe I cannot [go back] already. More worse when I stay came Maui already. When I stay in Maui already, I had in mind that no can already. Because I knew the job I had is not so hard anyway, but I figure I cannot go back already. Because here and there already. No can take the three years already. Here and there. If I stay one place, then maybe I can get.

WN: So, you moved to Camp 1 in 1928, then. So, was it better than Big Island?

MP: Yeah, so far. It's better than Big Island because over there is rain. Over here is hot. (Chuckles) Over here is kinda hot.

END OF INTERVIEW

Tape No. 7-60-2-80 and 7-61-2-80

ORAL HISTORY INTERVIEW

with

Modesto N. Palafox (MP)

March 7, 1980

Kahului, Maui

BY: Warren Nishimoto (WN)

WN: This is an interview with Mr. Modesto Palafox. Today is March 7, 1980, and we're at his home in Kahului, Maui.

Last time, we were talking about your moving to Spreckelsville [Camp 1] in 1928. What kind of house did you live in in Spreckelsville?

MP: You know, plantation homes not like this, now [referring to MP's home in Kahului today]. You went Puunene, McGerrow Camp? They had two kind of houses over there, eh? They had the big houses and they had the small house. The small house is two bedroom and one parlor. Parlor and the kitchen, like that--small house, you know.

WN: They came from Puunene?

MP: No, I was talking about the house, now. Like . . .

WN: Oh, like the houses in Puunene?

MP: Like the houses in Puunene. That's what we had in Camp 1, Spreckelsville. We had two kind of house, too. Big house--three bedroom--plus the small one. So, it happened that I stay in the small house. And the guys was living in that small house--five men live in that house.

WN: In one house?

MP: Yeah. Small house.

WN: How many bedrooms had?

MP: Two. Two bedrooms and one parlor. One parlor, but the one I stay--the house--the kitchen is outside. Separate from the house. Outside.

WN: Five in two bedrooms, so . . . .

MP: No, five altogether in one house.

WN: Five people in one house. So, you folks all had beds?

MP: Yeah, we had bed. Every person had one bed, each man. One bedroom can hold one single and one double bed. Can hold. So, five men can stay. But the kitchen stay outside. And da kine, too. The toilet. There is a dirt toilet outside. That's what we had, before--dirt toilet. You know what's dirt toilet, eh? Outside. You don't get any kind flush water, no. Flush toilet, no.

WN: Oh, just had one hole in the ground?

MP: One hole in the ground. That's what we had. Yeah, had, stay over there, Camp 1.

WN: You folks had to clean?

MP: No, we don't had to clean, but they are giving the medicine. [I] forget the medicine, now. You had to put that three times a week. Throw inside the toilet. (Chuckles) I think, to kill the germs or something like that.

WN: Had a wooden box to sit on, or . . .

MP: Yeah, we had. We had a wooden box for when you sit down. We had. On the floor, now. On the cover. You also had to cover the hole, eh? So, you had the hole in the middle. In the middle of the hole. I think, had the box, was in there. Like you was saying, you can sit down. And cover. Had a cover, too. But same thing. Even you cover. I mean, you no can smell the stuff, but you can smell the medicine. Because three times a week, they put the medicine. We was putting the medicine, but every place, they had a man for clean the area. Cover all the toilet and all the ground. Clean the ground. We had one man, before. Every camp, they having that. And not only my place, the toilet. All around Spreckelsville, all, they had dirt toilet.

WN: Five of you used one toilet? Not more than five?

MP: Oh, I know my neighbor, was seven men. It depends. For example, if your relatives stay in there, you had to follow your relatives. Like that, before. You had to follow your relatives, no matter how many persons in that house. You got to go. Because not enough houses, too, before. You had to go. You had to pile up.

WN: In the house?

MP: Plenty. You know, seven, five . . . And five, the minimum, but anyway, full. That's why I tell you, if your relatives stay, you had to go. Even you are seven already, go. You can go. They do. So, during the strike, 1937, from the Philippines, come around. That's a consul. The Philippine consul in Hawaii. So, he come around and see the houses. They change only the houses, not the

toilet. So, they changed some of the houses. They make big house--three bedroom, one parlor, and kitchen.

WN: When? This was after the strike?

MP: Yeah. After the strike already. Because after the strike all settle already, then he came from Philippines. Come around and see how the Filipinos stay. He no like the houses, some. Some of the houses, he no like. The one they stay now is small house, and five or seven, like that. He no like that. And the top, no more ceiling, like this. You can see right through, the place where I stay. So, he no like that.

WN: What happened when it rained?

MP: Some houses leak, but some not. No more ceiling like this. All right through on the . . . . (Chuckles) So, the consul, they no like that. So far, they changed. Take off that. Change to big house, three bedroom. So, I stay there until they broke down the camp.

WN: What other changes they made after the strike?

MP: (Pause) So far I remember is only had the Philippines consul came. I think, only the houses changed. How you stay. That's what I remember, after the strike. Only that.

WN: How long the 1937 strike lasted?

MP: I don't remember. Maybe, I think, three months. Three months, I think. I don't know how many months already. Because the people, they went Kahului Beach, see? You know where Maui Dry Goods store, before, by the beach? The people stay there. [The plantation ordered the striking Filipinos off the plantation.]

WN: Who was involved in the strike? Who had to move out?

MP: Oh, you mean, the ones . . . . Only the employees have to go out from the homes.

WN: You folks had to?

MP: No, we never go out. We just stay home and wait. We never go out. Then, the second week, we wen see that guy who in charge of the strike. He no like we stay there. So, we had to . . .

WN: Who?

MP: I forget the name. They call Charley, but I forget his second name. Well, Damaso was there, too. Carl Damaso was over there, before. But he went out there fast. I don't know where he went.

WN: Not Antonio Fagel?

MP: No. Fagel is Honolulu, eh? I forget his second name.

WN: So, how they organized you folks?

MP: You mean, when the strike?

WN: Yeah, 1937.

MP: That guy wen organize the strike--Charley--but only, him the [one] organize. But in the long run, he no care so much already. In the long run.

Like I said, when we see him down the office--Puunene office--when we see him, "How now? The policeman came our place to go out now because strike."

And then, the way how he tell us, said, "Well, if the police come, take your suitcase, come down to the office." He said.

That's no good, eh? That's not even how to run the strike. He isn't supposed to say like that.

"The time you go out, take your suitcase, come down to the office--Puunene office," he said.

How can? How can, plenty guys? No can be, eh? (Laughs)

WN: How the word got around? Charley would come to your house and tell you folks . . .

MP: No, no, no. When we ready to---when they was telling strike, one guy was coming around. Or, they tell you in the field. They tell in the field that this and this--strike.

"No go work because we no like the wage for the company."

WN: How much you folks was making at that time?

MP: In an hour? No, no more. Before the strike, 1937, we didn't have an hour, yet. By a day.

WN: Yeah. How much?

MP: It depends. If you work cut cane, yeah? For a contract, eh? I think, ten feet---ten feet is fifteen cents, I think. Because, anyway, the foremen, they will tell, you know. And you know how much you get on the payday. It depends. Sometimes, the foreman, I don't know. For example, you had \$1.75 one day, sometimes he give you only dollar half [\$1.50]. Or sometimes, dollar quarter or thirty-five cents [\$1.25 or \$1.35] one day. He no give you the full amount, the one who work. That's what I heard, before. The

foreman no tell us, but that's what I heard, before. I mean, the man who close to him--close to the foreman. Just like right-hand to him.

WN: So, when you were contract, just like you was getting less than what you supposed to get?

MP: Yeah. What I get before is only sometimes \$1.10. I figure I had [earned] dollar half [\$1.50], too, but come out \$1.10 in one day. That's why, it depends [on] the contract foreman. If you get the contract foreman, good and honest to you, he give you the full amount. If you get the Filipino, maybe you can get the full. But before, if I'm not mistaken, only two Filipino. The rest is Japanese. Japanese and Portuguese. But I don't know about the Filipinos. (Chuckles). But so far, I don't know. Maybe he keep the full amount . . . . Because, one week, I almost quit already. I went to the Filipino guy. The one I get is higher than the other luna. You see? That's means, just like cut down, already. Because I work the same movement as the Japanese and the Filipino. Same work. Same line. When I get the Filipino, it's more higher than I get the other luna.

WN: The Japanese luna?

MP: Yeah, yeah. See? Just like understood, already. It's about the same how I work. Understood, there. Just like something cut down. Because my amount before is \$1.35, that's all I can get, before--\$1.35.

WN: This contract or . . .

MP: This contract.

WN: The Japanese workers who did same thing that you did, they got paid the same amount?

MP: You hardly see Japanese working cut cane. No more. Only hāpai kō. You know hāpai kō, eh? Carry the cane, the . . . . But the man, I no see.

WN: How come Filipinos cutting cane and the Japanese doing hāpai kō?

MP: Oh, you know why? They figure hāpai kō is more hard than the cut cane. But the Japanese, they can take 'em. The can take. Go early in the morning, load the car. They go early in the morning. But Filipinos, some no can. Some, they no can. They no can take 'em. Only the little bit older--about 50--they can take. But 40 years old, ah, no can. But the Japanese, oh, can. They can take 'em.

WN: The young kind, too?

MP: The Japanese? Before, no. I no see young Japanese in the field.



Yeah, cut cane or hāpai kō, only the kinda old guys--the married guys.

WN: So, hāpai kō, they got paid more?

MP: Yeah, they paid more. But I don't know. It depends how many car they load--by the car and ton, I think. But Filipino no can. So, only few.

WN: So, you folks walked out, then, after you talked to Charley? He told you folks to walk out, or you folks decided on your own?

MP: We went in the office where he stay now, because he stay in the office, eh? He no go around. Only sometimes, he go . . . . Yeah, he no go around in the place by the cane.

But when I see him, "What now? Because the policeman came our place to go out [from the plantation] already. If not, they go jail."

WN: Who told you that?

MP: The policeman.

"You people go work tomorrow. Because you go go jail." He said, you know.

WN: If you folks no come work, you mean?

MP: Yeah, yeah.

"You all come work or you go out. If you guys no come work and go out, tomorrow, you guys go jail."

So, that day we went see him in the office.

Tell him that, "Eh, look. They tell us go jail or go work. How now?"

"Well, if the police come and tell you guys go out--but no go work," he said. "He tell you go out, pack your suitcase, come down the office with your suitcase."

Some of us no like this answer. All of us in Camp 1, we no like his answer. We no like the answer how he tell us. How can be like that? No can, eh?

"Well, if that's the way how you tell us, we no da kine. We go see the policeman."

So, we wen see the policeman after that. If I not mistaken, we (tape garbled) something like that.



So, we tell the policeman that, "Oh, we go work Monday."

We stay one week. We go work Monday.

WN: So, you folks, all, in Camp 1, went back work after one week?

MP: Yeah. Only my place. Because Camp 1, we had the Russian Camp, Japanese Camp, Hawaiian Camp, and Codfish Row. So, some of the guys go out and work in their station. But they no go da kine, because plenty guys watching already. So, you kinda scared, eh? But, us, we no go out. We stay in our place until Monday, and then we go work.

WN: The people that didn't go back work Monday, what happened?

MP: Some of the guys, Puunene, come down our place.

"How come you guys go work?" They tell us, "How come? It's a strike on. How come you guys work?"

So, we tell why we go work. We tell them. Five guys came. We tell them.

"He saying this. Well, the answer he tell, we no like. That's why we go work."

"Up to you guys."

WN: So, about how many of you guys went back work?

MP: Like all of us, Camp 1, before, only few hāpai kō. And most of us is hauling cane. And work on the stable like that. Because, before, they had the stable, eh? For horses. So, we work that. We no go out on the field.

WN: So, lot of you in Camp 1 went back work, yeah?

MP: Yeah.

WN: What about the Puunene--Camp 5 people? They went back work, too?

MP: No. Only my place.

WN: "Your place" means your field or your camp?

MP: Camp. Only my camp. They call it Russian Camp. Only Russian Camp.

WN: You folks decided among yourselves to go back work?

MP: Yeah, we had a strike meeting, all of us over there. Because this and this. We had to go back Monday. Go work. We went back. Everybody of us agree with that, well, we went back Monday. Not on

the field, now. Not cut cane or something like that, no. Some, you know, da kine. We go cut grass, but not so far from our place. Cut grass over there. So, we went. Not hāpai kō. Because most of us, we no hāpai kō. If I not being mistaken, only five men, hāpai kō. The rest is cut cane.

WN: The Puunene people, what happened to them?

MP: They all went out by the beach. They all went out, because, like before, plenty people, eh?

WN: They went out because they thought they was going jail?

MP: That's what the policeman tell, you know. (Chuckles). Make you scared, eh? That's what they said. That's what the policeman tell us.

WN: How long they was out on the beach by Maui Dry Goods?

MP: Three months or . . . . Maybe I forget already how long they stay. Quite long, you know.

WN: You know about how many of them were out there?

MP: Before, was plenty guys, plenty people, before. Because plenty people. Only Spreckelsville district is around 700, altogether. Camp 1, Japanese Camp, they call, Hawaiian Camp, and all Camp 3. Plenty people get, Spreckelsville. They were all out. Some of them go down by the beach. Some stay home because no more little kaukau. Lucky Maui Dry Goods, the boss, help. Help the strike, you know. He help.

WN: How he helped?

MP: Give 'em rice. Give 'em can goods. Until pau. Until the strike is settled.

WN: Only Maui Dry Goods gave things?

MP: I think so, though. That's his place, too. You know, behind the store, by the beach. That's his own place. So, I think, if I not mistaken, he giving the supplies. But some no go out because plenty people, eh? They rather stay home. Stay home and cook their own in their houses. But they no go work. They rather stay home. They no go out to the beach.

WN: So, how was the strike ended or settled? How come they came back and went back work?

MP: About the line. Too low, the price [per] line [of cane]. So, the line, the pay is little bit higher than before the strike. [Wages for cutting cane were determined by contract; i.e., the more lines

of cane cut, the more the wages.] Come little bit higher--the one line. Because you go by line, eh? If cut cane. Like the hāpai kō, too. I don't know how much a ton. [Wages for hāpai kō were also determined by contract; i.e., the greater the tonnage of cane loaded, the greater the wages.] Before is lower. Then, they [raise] little bit. Only little bit.

WN: So, like the foreman--da kine foreman that didn't give you the correct amount of contract pay--they change 'em, or . . .

MP: That never go up. Never go up--by the company. That never go up.

WN: After strike, was still . . .

MP: No, after the strike, they give you the full amount. But that thing, never go up. Only the cut cane. How much one line. And the hāpai kō, how much a ton. But the foreman, the way how he did, that never go up. (Chuckles) Otherwise, if the boss da kine, maybe off like that, eh? That never go up. Only that changed--the price--but not much.

WN: And then, after that, they came to fix the houses?

MP: After the strike, about five month, then from the Philippines consul came around. Came around and see the places, the houses. How the houses stay, like that. So, that was changed--over five months about--that was changed. He give the employees, too, in the plantation a good way. You know why? The man who stay in the plantation for three years--for three years for no go out--he having the free transportation for go back [to the Philippines]. That's what he make that.

And then, he tell us that, "If you guys no go sign now, you don't have that agreement." He tell us, "That's why, you people, if you stay in the plantation for three years, mo' betta go sign now. That's the agreement you make to the plantation boss."

See, if you don't sign, you no can get the free. So, well, he tell us, I wen sign. That's why, still now, I have the free transportation.

WN: So, the time that you signed, from that time on, if you stayed three years in the same plantation, you would have gotten . . .

MP: Yeah, that. That's what he tell us, before. I think, 1937 or 1938, already. Nineteen thirty-seven [1937], yet. Tell us that.

WN: Yeah, but you was there from 1928. That was more than three years already.

MP: Yeah, yeah. That's why I go sign. Because I stay [Camp 1] three years straight. No matter how many years you stay already, so long you get this three. That's what he said. But if you come from

Honolulu and come down over here, and then you stay three years before that, no. No can do that. When you stay here and you was living in here for three years, that's what he mean, now. If you stay for the first time, you come here and you stay three years, then you can. But if you stay Honolulu, you stay over there one year, or three years, or two years, like that, then come back to Maui, then you work straight three years, and then you go sign, no. That no can.

WN: But you did something like that, eh? You started Big Island . . .

MP: Yeah, but then Puunene. When I come Puunene, 1928, then. Because only one month, and then two month [in Kaiwiki and Paauilo]. About three months, then 1928, eh? So, straight.

WN: So, you came in 1928, by 1931 you could have gone back?

MP: Well, no. Cannot. Before, I figure, if go back, maybe kinda hard already come back, eh? (Laughs) So, I just stayed Hawaii.

WN: So, 1937, you folks could sign the paper?

MP: Yeah. Some could sign. They sign.

WN: And you signed?

MP: I sign. That's why I still had that. In the plantation. In the office.

WN: So, actually, if you wanted to go back now, you can for free?

MP: Yeah. They give only \$275. That's all I had. That's what they give me. Give, for example, I go back vacation, like that. They give me \$275, that's all. That's what we sign up in the agreement before. His name is Barona, eh? He made that after the strike. That's what came good for us, before.

WN: How come only Filipinos walk out? Did this Charley try to get the Japanese to walk out, too?

MP: But anyway, only few, before. Only few. Mostly all Filipino. Cut cane, hāpai ko, all. Hō hana, all Filipino. If I not mistaken, only Puunene had plenty Japanese. But all around the camps, you no see only Japanese. All Filipino.

WN: Where the Japanese used to live?

MP: Every camp, they get Japanese, but mostly hanawai, raising cane. That's their job.

WN: Oh, kompan?

MP: Yeah, kompan. Most that. But in Puunene, anyway, the Japanese,

they had a woman who pile up the cane. Ladies pile up the cane. Sometimes, the wife and husband. Sometimes, just like friend, like that. The ladies go pile up the cane, and the men carry the cane, go put 'em inside the empty car. Get plenty Japanese ladies, too, working hāpai kō. Because some, they pile up the cane. They no carry the cane, but just pile up. Until---until when was that? Until they changed the harvesting system--the style. Had plenty Japanese ladies. When cut cane, no. I no see Japanese cut cane. They go hanawai--kumpang, and hāpai kō, that's all. Before, I no see Japanese boy or Japanese man cut cane, no.

WN: But the kumpang people, they had to cut their own cane?

MP: No.

WN: Who cut the cane?

MP: When it's ready to cut, the company had to tell the gang to cut.

WN: Oh, you mean, the Filipinos?

MP: Yeah, the Filipinos. Yeah, like that. Just like, now, if the cane is ready, they go down in there for harvest the cane if ready. Just like that. If, for example, I hanawai and kumpang, if my cane is ready, then let the office know that your cane is ready. And that season, then they go come and cut already. In that season. If not ready yet, well, next season. That's how they make.

WN: So, kumpang people, you just have the cane ready, and then pau already?

MP: Yeah, and then when pau, if you like take care the cane again, you can take care again. You can work on that cane again.

WN: But they don't have to cut their own cane, yeah?

MP: No. Because the plantation had the employee for cut, yeah? Not the kumpang man.

WN: So, kumpang money was better than cut cane money?

MP: Yeah. Kumpang money is higher than the cut cane or hāpai kō. Because the hanawai--kumpang man--they had da kine, too. Just like bonus kind. When they cut your cane, you had something like bonus. That's what one thing good, before. The kumpang man.

WN: By the tonnage?

MP: By the tonnage. See? Not the cut cane or hāpai kō. No more bonus. Before, now. Before.

WN: So, had the Filipinos doing kumpang, at that time?

MP: Yeah, get, too. They had, too. Had plenty Filipinos, too, kompany. Not only Japanese people. Because, you know, cut cane is kinda hard job, or hāpai kō. So, if you had a chance for kompany, go, because kinda little bit easy and kinda little bit higher, too, the money.

WN: So, who could do kompany? Anybody can?

MP: Yeah, anybody can.

WN: How come you never go?

MP: Because I work in da kine before. Stable for plow. Plow gang.

WN: You like that better?

MP: Well, easier than the hāpai kō or kompany. (Chuckles) That's why when I get that job, then I no care for that already because easy job, eh?

WN: The Filipinos who was kompany, they wen walk out [during the 1937 strike], too?

MP: Yeah. All. But the Japanese, no. That's why, no. I forget tell you that. The Japanese, no. Only Filipinos. That's why they call Filipino Strike, eh? You didn't hear that? Yeah, that's why they call Filipino Strike. Because all the rest, no. Forget tell you that.

WN: But they never try to get Japanese to walk out, too?

MP: Well, they tried to, but they [Japanese] no like.

END OF SIDE ONE

SIDE TWO

WN: How come, you figure, the Japanese never like?

MP: I don't know that. Because, anyway, Filipinos more than Japanese, before. Maybe about 100 Filipino, but only 60. Sixty percent, like that.

WN: Sixty percent Filipinos?

MP: Japanese. Filipino more than Japanese.

WN: Sixty percent Filipino and 40 percent the other?

MP: Yeah. You see like that.



WN: You know, you were saying the houses you folks lived in had leaky roof and small, eh? The Japanese houses were like that, too?

MP: Some, they had small; some, they had the big house. Especially if you had, before, family, you get big house. Especially Japanese, plenty family guys--married guys. Not Filipino. Only few over here married. Only few. But mostly, before, Japanese all married, so they get the bigger house than the single men. That's why, the Philippine consul, before, came around. He see all the Japanese homes, all big houses, yeah?

Anyway, he asked in the plantation that, "How come the Filipinos has small house, and the Japanese, big house?"

So, they said--I no blame the office, too, and the plantation--that they had family guys. Not Filipino--all single guys. That's why they having the small house. That's what they said, the plantation. You no blame like that, eh? If you single, anyplace, you stay. Not married guys. Because I know, before, only five Filipinos is married. They had big house. Three bedroom. Good house, they get. Not single guys. Single guys, if you seen Puunene, McGerrow Camp, like that, you know. [Portions of McGerrow Camp still exist today.] Because, now, they have the small house and they have the big house, now. Still yet, they get. When I move over there, I stay in small house, yet again. That's how da kine.

WN: How you folks cooked? You folks your meals or somebody cook for you folks?

MP: No, like this, now, over there. Because we single, we always cook our own. And we no use kerosene. No use kerosene. We don't have any stove. Until the strike, when I work, 1938 or 1937, I still using the wood for cook the rice. We get the stove outside in the kitchen, so we use wood for cook. And the plantation supply us the wood. You know, the wood for cook? The plantation supply us the wood. That's what we do. We no use kerosene, before. Until first strike [1937].

WN: Oh, after the strike, they gave you folks kerosene?

MP: Then, we buy kerosene already. We buy stove--kerosene stove. No more this kind yet--gas stove. You get the kerosene stove. That's what we were using before--wood. For cook the food--rice or something like that. Not inside the house because we separate the kitchen from the house. Because you know when you use, all smoke, eh? (Chuckles) That's what you do. I think you never see that kind before. I think you never see that.

WN: Da kine stove?

MP: Yeah, that kind stove for cook. Yeah, you never see that.

WN: How you folks did your laundry?



MP: That again we got to hire. That ladies can make money, you know, for laundry. Because not only one, before. Not only one guy [needs laundry done]. Sometimes, twenty-five. Before, is twenty-five people. But, anyway, before is only five dollar.

WN: Five dollar per month?

MP: Yeah. It's cheap, eh? Five dollar, you figure. Sometimes, you can talk to the lady. If you give only few [pieces of clothing], sometimes you give three dollar. It depends, but the minimum is five dollar.

WN: Wait. Minimum five dollars, but sometimes you gave three dollars?

MP: Yeah. It depends, if you give only . . . . Just like me, before, I pay three dollar because only few, eh? Sometimes only five pieces, only my working pants. Two pants, and two shirts, and the undershirt, that's all. But the rest, like hāpai kō, they give more, and all dirty. That's why, they pay more--five dollar. Like mine is not so dirty.

WN: So, you can pay less than five dollars sometimes? Three dollars . . .

MP: No, your minimum is three dollar, you pay three dollar. If you five dollar, five dollar until you quit.

WN: But you don't pay over five dollars?

MP: Well, up to you, eh? (Chuckles)

WN: Yeah, but if you have big, big load, one guy, he pay more than five dollars?

MP: No. No matter how many pieces you get. Because you had the five dollar already--the minimum [MP means maximum]. Even you get twenty [pieces], five dollar. Like me, for example, I had five [pieces], and then, the next morning, say, only two--two pieces, only pants--same thing. You pay only three dollar. That's what laundry guys da kine. If three dollar, three dollar until you . . . . Sometimes, before, I give five dollar--two dollar extra, eh? Sometimes, four, I give like that. Not so da kine, but hard job, eh? No more washing machines. (Laughs) She no more washing machine.

WN: Who did your laundry for you?

MP: One Japanese guy. One Japanese family. I think you know Kawano? Mako? Work in there--A&B Store. Mako Kawano.

WN: Kawano? No, I don't know him.

MP: You never go A&B Store? In the store right here? He still working yet, you know. His parents. How long I stay with them for laundry.

WN: How you got the laundry to them?

MP: They come deliver. Not so far from my house. They come and deliver. Come deliver, pick up the clothes.

WN: After they come pick up your clothes, how long you had to wait to get your clothes back clean?

MP: Every week. Every week, they come. They deliver and pick up, every week.

WN: When you paid them?

MP: Every month, when you get paid. Every month.

WN: Had trouble with guys not paying or something like that?

MP: (Chuckles) Only some, before. Because there is some no can pay. Because like before, Kahului, sometimes, for dancing like that. That's what they call, eh? Some person was telling that too much dancing, and then they no can pay laundry. In Camp 1, my place, plenty no can pay. They dance, they drink. Then what happen in the end of the month? Well, they no can pay their laundry. Because they dance too much. They go dance every Saturday. Then, they no can pay. Some no can pay. That's why, kinda shame, too, like that before.

That's what I tell my neighbor before, "You no pay your laundry, kinda shame, you know. Now, hard job."

Tell him, hard job. Ah, no can help. (Chuckles) Some, no can help. Kinda hard job, laundry, too. If like now, all right. But before, boy, she scrub by hand. That's why, sometimes I give two dollar extra, before.

WN: You did that?

MP: Yeah. Like, first time, I had Filipino, but she no deliver da kine. Sometimes, [every] two weeks.

WN: Oh, before, you had Filipino do your laundry?

MP: Yeah, I had Filipino. Yeah. Sometimes, she deliver two weeks, and sometimes she no clean too much good. So, when the Japanese lady, well, she clean good. She deliver every week. Anyway, when I stay new yet, I wash my own. I wash my own.

WN: How come?

MP: Because I still new yet. Stay about three month, I wash my clothes. I wash my own. Because I don't know anybody else. My house mates or my cousin no tell me how about this and this. I stay

three month, washing clothes, every day. Then it happened that I pass the lady come deliver my cousin's clothes. Well, three month already washing clothes. Then, how come? But I no talk to her. I talk to my cousin.

"How come the lady deliver your clothes?"

"Oh, she wash my own clothes."

"And then, you pay?"

"Yeah, yeah. Got to pay."

"Oh, yeah? Oh, bumbai, I go see her, too."

And then, the next month, then I see her. Not the Japanese, but the Filipino. I see the Filipino. She almost no take, you know, because she had thirty [customers]. She almost no take. But I show my pants or shirt. I never cut cane before. Before I work da kine, eh, before. Only three weeks I work cut cane. My clothes not so dirty. "Well, then." Then, she took my da kine--not so dirty--so she took mine. Then, I quit her because she no deliver in every week. Sometimes, two weeks. That's why I went see that Japanese guy. Because my house mate had the Japanese, and my cousin had the Filipino guy. So, I wen see the Japanese guy. She took mine. That's why I tell hard, because I wash for three months.

(Laughter)

MP: I wash for three months, scrub, scrub. And outside, yet. But if you had dirty clothes, you got to pay more--five dollar. But five dollar was cheap, before, but they got to take 'em. Just like before is cheap pay. If the family guys no make like that, little bit hard, you know--if only the husband work. Especially cut cane--if your husband is work cut cane or hāpai kō--because you no can work every day. No can work every day. Especially hāpai kō. Some, maybe, good you work four days a week. Like me, before, when I work cut cane, only three days a week, I work. (Chuckles) Because kinda hard.

WN: The other two days, you stay home?

MP: Yeah.

WN: They don't care?

MP: Well, if only two days, anyway, they come around. The policeman come around.

"Why you no go work?"

"Oh, piula."

(Chuckles) Tell piula. Tired, eh? Tired, tired. (Laughs) You know, before, mostly only the Filipino piula. (Laughs) But, you know, I don't know that piula from Hawaiian or Japanese. Piula--tired. I think, Japanese. The old Japanese. Say, "piula."

WN: When you was living Spreckelsville, how you got your groceries?

MP: I go down. I go down and somebody taking order, before.

WN: From what store? [Camp 1] Plantation Store?

MP: From the store. Yeah, plantation store. They come take order. Like me before, I just go down. Take can goods, something like that. If you buy rice, you got to tell the order man to order bag rice.

WN: Had other stores around there? Not the plantation store?

MP: We had. We had one small store inside the camp--one Japanese guy. We had that. One Japanese guy--small store.

WN: What they sold in that store?

MP: Just like plantation store. They get rice, can goods, any kind, too. Soda, something like that. Any kind, too. If you like rice, they carry rice, too. If you lazy go down the [plantation] store. Or sometimes, the order man in the store, sometimes they no come to your house. And if you need badly, it's close already to your place. You go down in the small store, because they carry any kind, too.

WN: How often the order man would come from the plantation?

MP: One place is two times a week. If plenty guys [living in the camp], two times a week. If not so big place, only once a week. Then, they deliver. But before, only the one take order, take order; the one deliver, deliver [i.e., one person takes orders, and another person delivers.] That's how they do.

WN: This other small store, they had new month time, too?

MP: Yeah, yeah. They had.

WN: Same time as the plantation store?

MP: Uh huh [yes]. But mostly cash. That store, if the owner know you so well and [you live] close to the store, then maybe charge. But sometimes, if not too close of the store, maybe you pay cash. But anyway, if you buy only two can goods, you got to pay cash.

WN: Had one minimum amount that you could charge?

MP: Any amount. Especially married guys, then they can charge.

Anyway, my place is all single. Only plenty Japanese, all married guys, only them get charge. Like us Filipinos, we go there and buy, cash.

WN: Oh. so only Filipinos had to pay all cash?

MP: Not only. That's why, if the owner know you so much, he trust you. Even only one soda, sometimes you like charge. (Chuckles)

WN: You can?

MP: You can. But, like me, can charge only one soup. (Laughs) Before. I just pay. Just take and pay. But some guys, especially single before, even only two can goods--tuna, sardines, like that--they charge. Until I work in the field, yet.

WN: So, you could charge at both the small store and the plantation store?

MP: Yeah.

WN: What happens when people didn't pay?

MP: Before, they had da kine. If you no pay, the small store, they tell you go down and garnishee kind. They had the garnishee, before. But so far, I think, no more that kind. I no see people. But he was telling before--the Japanese guy who own the store--that if you no pay about five months, they get that [garnishee]. Or sometimes, six months or one year. Some people no pay one year or more. Then, if they see one year or 1-1/2 year, then he see you all the time. If you no can pay, maybe, you have to garnishee. That's what they do before.

WN: Plantation store, they had garnishee, too?

MP: Oh . . . . Uh huh (yes). I think they get, too. But I don't know if they catch one guy for garnishee. I don't know. But the boss was telling like that, too. Garnishee.

WN: So, which store was more easy to not pay?

MP: You know, even the small store, cannot make money, too, before. Because they will charge. Just like Camp 1 [Store], too, before. Cannot make money, too, because they go down, no pay, and charge.

Like me, before, because we new, before, yet. Only single. So, go get one can goods, like that, or take vegetable. Because any kind field, plenty vegetable, before. Get plenty vegetable. Beans, like that. Sometimes they get eggplant.

WN: You mean, growing wild or . . .

MP: No. The kompang man plant that.

WN: And he give you folks?

MP: No, you got to go take when he no stay. (Chuckles) Because, anyway, he no get mad, but kinda shame because him the one take care the plant. You had to go when he no stay. Take beans, like that. Sometimes, you can go out in the morning when he no stay. I go out in the morning, take beans. He no get mad, but kinda shame if you see him--taking his plant. That's his own plant, eh? That's what I do, before. That's why, only sometimes I go buy. Anyway, only rice I buy at the store. Just like if you buy codfish. Take you one week already for [eat] that three pieces. Maybe more than one week already. Maybe take you one month, you know, that. That's what I do, before.

WN: Where you got the fish from?

MP: The codfish? From the store.

WN: Plantation store?

MP: Plantation store or the small store. They had. Small store get.

WN: Had people coming around from other kind stores. Other stores like Kahului stores? Salesmen [order takers]?

MP: No. When I stay, before 1937, nobody come.

WN: What about the Maui Shōkai?

MP: You mean, take care order? Yeah, yeah.

WN: Oh, they came?

MP: Yeah, they take order. Maui Shōkai. Because Maui Shōkai, they had the employee for go around. Just like Camp 1 [Store], just like Paia Store, like that. They had the man for go out and take order. Yeah, Maui Shōkai. Maui Shōkai, they had the employee for come around. [And had] da kine one store, before . . . . I forget the name.

WN: Filipino store?

MP: No, Japanese store.

WN: Onishi?

MP: Wailuku. That's Wailuku, before? Onishi stay Wailuku. No. [Onishi Shōkai was located in Kahului.]

WN: Kobayashi?

MP: I forget the name, now. Kahului store. Maybe you don't know where Noda Store, before, yeah? The first Noda.

WN: Yeah, I know.

MP: Next one.

WN: Oh, Onishi. Onishi Shōkai?

MP: I think, Onishi, I think.

WN: Yeah, that was right next to Noda.

MP: Yeah, Noda. Yeah, Onishi, I think. That da kine, too. But the Japanese take order.

WN: Japanese salesman [order taker]?

MP: Sometimes he catch Filipino, too. But mostly, Shōkai. Because Filipino taking order.

WN: Maui Shōkai?

MP: Yeah.

WN: So, what store you like better--the plantation store or the Maui Shōkai?

MP: Well, like that Camp 1 Store because I stay close Camp 1 Store. Like before, I no buy so much. Before the strike, I no buy so much. Only rice, I buy. If I buy rice, before, one bag, [lasts] how long? Sometimes, da kine bugs coming out already from the rice. Only one guy. Because [out of] five guys, only two guys kompa--cook together. Only me and my cousin. Even my cousin, we no eat together. I cook my own, he cook his own. That's what he do.

WN: So, Maui Shōkai, you could only buy big bag of rice?

MP: Yeah, rice and can goods. Same as Camp 1 [Store], Spreckelsville. Same as that.

WN: But you like the Camp 1 [Store] better?

MP: Yeah, because close, eh? And before, I no order so much.

WN: But, Maui Shōkai, you could order, too, eh?

MP: Yeah, you can. But mostly, he came down Puunene. He hardly stay Camp 1, Spreckelsville. Mostly all Puunene. Puunene side, mostly all.

WN: You said that before the strike, you never buy too much. So, after the strike, you bought more?

MP: Well, yeah, like that, because I having little bit better job, eh?



WN: After strike?

MP: Yeah.

WN: What job you had?

MP: We call it "stable"--holding horses. Anyway, we call it "plow gang," I think. Yeah, plow gang. But plow gang is, the plow is pulled by horses. That was my job, before. For how long that.

WN: What you had to do? Plow gang?

MP: This plow is before planting in the cane, like that. So, what I do before, is . . . . Because we use horses for pull the plow, so one guy drive the horse and one guy hold the plow, behind the plow. My job is drive the horse. Before, that's what I do. That means two guys--one drive the horse and one hold the plow. That's two to plow. My side is drive the horse.

WN: And you had to take care the horse, too?

MP: No. When you go home, somebody take care the horses, in the stable. Somebody feed them. Us is only use the horses. In the morning, we used to just take the horses out. Then, afternoon again, finish the work, then go back in the stable, the man was feeding the horses every night.

WN: That's what you used to do before strike? Stable boy?

MP: Yeah. Anyway, they are called plow gang, something like that.

WN: After the strike, you was still plow gang?

MP: Yeah.

WN: Did you have any other jobs?

MP: Oh, plenty now. (Laughs) Because that plow gang. Anyway, plow gang, the job is like this. The job is we use plow when during the harvesting. Harvesting is, you got to harvest. After the harvesting, you got to plow the land. When harvest pau, then you go plow. When off season again, then we had other kind of job, us in the plow gang, because we no plow already. We off season already. So, we work, sometimes, spray fertilizer in the cane. Sometimes we go cut grass. Cut grass because we don't have the chemical spray yet. When came out, the chemical one, then we used that. But I think we use only three months because too strong. Then, they stop again. But what we do is cut grass, put fertilizer--off season--and then cut cane again, then they use plow again. I stay that gang for long time. I don't know, maybe twenty years, I stay with that, because kinda little bit easy. But cheap pay, eh? (Chuckles) Cheap pay.

Then, I changed my job again. Like before, you can change job unless they need man in that department you like. Before not like now. [Now], if you like change the job, you got to see the plantation bulletin board. If the job come out, then you sign up, that one. You sign up, but they got to interview you, yet. If five guys sign up that job, they got to interview. I don't know, sometimes, only one can pass. Before, if they need men, you can go, just can go. Take the jobs you like. So, I changed my job, plow gang. I went to--they call it--brakeman. Brakeman, call that. The real name is hauling cane, because hauling cane is two kind of job. Hauling cane, you had to put empty car inside the field. But the car pulled by two horses again. So, one drive the horse and one watch the car. That's why they are called brakeman. That's what my job is, brakeman. I used to watch the car--how the car run.

WN: This is what? Somebody laying tracks, too?

MP: Yeah. They put train track in the field for how many--just like sometimes five lines. So, the haul cane guys put [cane inside] the empty car after [track] laying. Sometimes one length can carry about thirty empty cars. One length. Because one track, eh? Then, we go early. We go early to put that car--empty car in the field. You go 5 o'clock [a.m.]. When we reach the place where the cut cane is, about 4 o'clock already. I mean, not 5 o'clock--4 o'clock in the morning. And then, when we reach, 5 o'clock. Then we bring the empty car inside to make ready for this hāpai kō guy to load. To make ready. Every time like that. When the line is full again--the empty car is full with cane--then we bring 'em go out.

WN: How you back 'em out?

MP: The horses pull the cane.

WN: The horses pull the cane cars?

MP: Yeah, the cane car. But if fifty cars, one team no can pull, eh? So, they divide the cars. Like, before, we had ten teams horses, so divide that by fifty. So, sometimes five cars, six cars on one team.

WN: How many horses in one team?

MP: Two. That's what they do. They had to, because one team no can pull the fifty cars. You had to. So, [what] the brakeman do is watch the car--how it run. Otherwise, you hit the . . . . Because the car, the horse no go on the side. You had to put in front like this.

WN: The horses walk on the track?

MP: Inside, in between the track. That's why you got to watch the car. Because like that in front, not on the side, now. They hook the

chain in front of the car to pull.

WN: You folks are like following the cut cane guys?

MP: Yeah. We were following because when this area is pau, cut already, the guys are laying track. They put about so many line in this block.

WN: So, when the car is full, how you get the car back out of the field?

MP: Take 'em out.

WN: You folks following the cut cane guys. The [track layers] laying the tracks, and you going . . .

MP: No, sometimes if this block not finished yet for cut, they no go yet. They don't go yet until this block is finished cut. Then, they laying track go.

WN: Then, they hāpai kō?

MP: Yeah, then da kine. That's why you put the car early in the morning for make them ready. Especially Japanese, I tell you, sometimes, Japanese, 4 o'clock [a.m.], they stay there already, carry. Loading cane, loading that car. That's why we go early in the morning to make that ready for load. By the time we finish this five line, putting cars, the first one [car] finish already. So, we have to take 'em out again. Take 'em out. And the men lay the track where the train stay waiting. Because the train was waiting to take the cane--to take 'em down.

END OF SIDE TWO

TAPE NO. 7-61-2-80; SIDE ONE

WN: Okay, so brakeman was your last job in the field until 1943 when you started working at the Camp 1 Store?

MP: Yeah, that's my last job--brakeman.

WN: How did you get the job in Camp 1 Store?

MP: My uncle was working in there--in the store. I see him. Just like he like for me to work in that. Because he's working. You know, that Agapito [Palafox]? He's working in there, before. So, when I see him. Anyway, in that year 1943--1943, eh?--one guy went out. He went out, so then I had the chance for went in, because it's open. So, I went in. He went Honolulu, so I take his place. That's why I went work in that store.

What I do is, first time I work in the store, sales clerk. In other words, serve customer. Like before, plenty guys come in and buy what they like, eh? So, I serve. For two years, I think, serve the customer in the store. And then, after that, one guy went out again--the one who deliver the order. So, I take his place and then go deliver again. Deliver the whole day. Like before--after the war [World War II] or before the war--kinda busy, before. So, I had to deliver [for] the one who take order.

Sometimes, I go out in the morning two times because I no can deliver one time, all the bags, like that. Sometimes, fifty bag for deliver. That you no can take one time. Even you had a small truck, can hold only twenty bag--rice, and chicken feed. So, had to deliver two times until my lunch time. And then, by the time I went back--I go back again in the store--I had to fix the can goods. The can goods, the one small stuff for deliver. So, after lunch time, I go out and deliver. Deliver the small stuff. So, sometimes I finish about 3 o'clock [p.m.] because plenty guys, before, for deliver. All day I deliver.

WN: How many guys had delivering?

MP: Only two guys. Two guys. My side is more people, where I deliver. My side.

WN: Your side? What was your side?

MP: Plenty, before. That [other] guy's, not so much. The delivery boy's is not so much for deliver. My side, oh, got plenty for deliver. Sometimes, I no can finish 'em one day. Especially when new month, like that. Ho, boy, when new month, the rice, the chicken feed, ho. New month. And then, deliver. Then, after that, two guys went out again. Then, one guy went out, and one guy stay take him out because the peoples coming slow already, eh? The business coming slow, so they take two guys, went out. So, the one went out, I take his place again. That deliver and take order. I go take order and deliver with the other guy. I go deliver in the morning. And then, I go out again after lunch. I make for deliver until 3 o'clock. And then, 3 o'clock, take order in the afternoon.

WN: After 3 o'clock?

MP: Yeah. After 3 o'clock, I go take order in the camp. Take order that day. And then, the next day, I go back again. Finish up my order. Then, I finish up my order, I had to deliver again. Two side I get--take order and deliver.

WN: So, before that, you only delivered?

MP: Yeah, before that, I only delivered.

WN: And then, later on, you took order and deliver?

MP: Yeah.

WN: You said the business was getting more slow? About when was that? You noticed that?

MP: When was that now? I forget what year when Mr. Cannon--the boss, before, Kahului store--I don't know when was that. Coming slow, you know. That's why they close the Paia Store, I think, before. Same time with that, coming slow. But they [Paia Store] close first, and then Camp 1 [Store]. Because the business coming slow and because cash and carry, before now, Kahului. That's why coming slow--cash and carry. That's why, when I go take order before, I catch only five guys. Even the other order men, sometimes ten. And their place is big place--the Japanese place. Two Japanese men order, and their place big. My side is only small, but only few Filipino already because some went out; some went cash and carry. That's why, I think, the other men is sometimes ten, sometimes seven.

WN: Seven what?

MP: Seven people. Take order.

WN: This is about when? Ready to close the store or way before that?

MP: Not yet. About five years, I think, before they closed.

WN: They closed 1956, yeah?

MP: Yeah. Five more years, I think, before they closed. That's why, anyway, when they start that cash and carry. I don't know what year is that. That's the time getting slow. Yeah, that's the time kinda coming slow. Because they make in Camp 1 Store, too, before, that--cash and carry. I know they make cash and carry, but yet, plenty guys order yet. That's why the three guys got to go out and take order yet. Slow, but. That's why, sometimes, I catch five before. Even the other side, sometimes, ten. And big place, eh? That's what we catch because cash and carry.

WN: When you were just delivering, how often you would go to one house?

MP: My side is two times a week. Yeah, two times a week. Sometimes, only once a week to a small place. But the big place, just like . . . . Anyway, the far place, you got to go two times a week. You know where's Camp 10 or Camp 11? That, got to go two times a week. Because if only one day once a week, no 'nough. Because they stay far. That [practice], they continue until the store closed. They continue taking order.

WN: The far place?

MP: Yeah, far place.

- WN: So, when you were only delivering, how many people had to take orders?
- MP: I just wen tell you, five. Sometimes, five.
- WN: Oh, five people?
- MP: Yeah. If new month, well, sometimes ten. More. Because new month already. Just like even the Japanese side. If new month, they take plenty. That's why, before, sometimes I no can make 'em in new month time.
- WN: When you were delivering, you had to get everything together [i.e., prepare the orders for delivery], or the salesman [order takers] did?
- MP: Yeah. Sometimes, the order man, if he get plenty, he don't have time for fix. Only what he do is write--the can goods and the bag--write 'em on the book for deliver. If plenty, by the time they finish up over there, by the time, 11 o'clock [a.m.], already. So, that's why he don't have the time to fix the one he take order. What I mean is, to put in one place, to make ready to take out. That, no. They no get. If small stuff, then they make.
- WN: So, order man come back about 11 o'clock in the morning?
- MP: No, they go home 11 o'clock.
- WN: They go home?
- MP: Yeah. Because we start 8 o'clock [a.m.], then the order man go home 11 o'clock [a.m.]. They no come back in the store already. In other words, half day.
- WN: Order man only worked half day?
- MP: Yeah, because they go take order, eh? They go out, take order.
- WN: What time they go out?
- MP: Sometimes 2 o'clock [p.m.], or if big place, 1 o'clock [p.m.], they go out, take order.
- WN: Oh, so in the morning, they stay in the store?
- MP: They stay in the store.
- WN: And what they doing in the morning?
- MP: They make their order [i.e., prepare the orders for delivery].
- WN: Oh, the previous day? The one that they took the day before?
- MP: Yeah, the one they took. For example, they went out [take order]



yesterday, then they come back [the following] morning. Then, they no can even help in the store for serve the customer, no. They no serve customer unless the customer come and see you that they like this and this. Then, they go.

But sometimes, the one Japanese guy, if one customer go to see him if he like--because we selling gas, too, before--"Oh, I like gas."

Said, "No. I no more time."

He didn't have time. So, he [the customer] had to see one salesman [clerk] inside the store. That's what they do. If nobody come, then they stay there and fix your stuff--the one you take order yesterday. Wrap up, and then write down the bags on the book to make ready for the deliver man. Sometimes, like before, kinda little bit hard for me, before. Because I take order yesterday, I fix my order. Sometimes, the order men, they no even fix the one they get, especially new month. I had to fix that. I had to check that one and put 'em in a box. That's why I had to hurry little bit, my take order. Sometimes, I no go out take all the people, because if you starting new month, the other side, oh. If they help fix--check all the order and put 'em one place--make ready for deliver in the afternoon, then all right. But no, they no make.

WN: How come? Because they busy or . . .

MP: Just like they busy, eh? (Laughs) If he say busy, like that. That's why, me, I had a hard time, before. Hard job, you know. I go take order, come back in the morning, fix my order. When I finish my order, then I go deliver the bag--plenty bag. Sometimes, I no finish all the bag in one day. I have to finish up the small one--the can goods, something like that--had to finish up that. Bag [i.e., rice, feed, etc.] is no mind. Because if bag, if they order rice, something like that, they no order when they empty [i.e., out]. You know what I mean, eh? When they empty, they had to order before they empty rice. They had to make that. If you empty rice--no more rice--they knew that not so good. You had to order before you get empty. So, that's why, sometimes, I deliver next day.

For example, today, I no can finish that. I got to go deliver the next day. But the can goods, you had to deliver on that day, because they need can goods, especially can goods. They need that. You had to deliver. The one you take order yesterday, you had to deliver today. Because can goods, they need badly, not rice. Not rice or chicken feed, like that, no. You can deliver on the next day.

WN: So, like Monday, in the morning, the order man would get the previous day's order ready on Monday? The orders that he took on Saturday?

MP: Saturday.



WN: Okay. And then, in the afternoon, you folks would go deliver, like that?

MP: I go out deliver in the afternoon.

WN: And the order man goes and takes orders? Same time?

MP: They go out half day, just like half day. They go home at 11 o'clock. They no come in the store, already. Pau. They go back. They go out and take order. Then, the next day, they come out again in the store. They make their order.

WN: And you deliver in the afternoon, yeah?

MP: I deliver in the morning and afternoon. Sometimes, just like new month, I go deliver the [big] bags. And my order, I don't touch it so long I deliver the bags, yet. I go out and deliver all the bags. The three sides--the two Japanese guy and me, my order, I had to deliver these bags. But my stuff, this small stuff, I don't make yet, because no more time. If I go make my stuff, I no can finish one day. That's why I have to deliver the bags first. Then, when I come back, I no go out two times, only one time. And [leave] behind, one time, plenty bags yet. So, I go out deliver half of the bags, then I come back, fix my stuff.

WN: When you say "my stuff," that's the stuff that you took orders?

MP: Yeah, that I took yesterday.

WN: And when you talking about the other stuff, that's somebody else's order?

MP: Yeah. Not only me, now. I kūpa'ied two order man, plus me is three. Before, we had two order man, but went out, one da kine. Because only few already for deliver. That's why I can deliver [for] the three guys--the two and me. I can deliver that, one day.

WN: Those other two guys, they never deliver?

MP: No. Like over there, if the boss tell them go deliver, no.

WN: They no like?

MP: "No. I no like. I'm not deliver man." See? "I'm a take order, that's my job."

WN: So, you took orders, and the other two Japanese men took orders, too?

MP: Took order.

WN: But you would deliver the two Japanese men's orders?

MP: Uh huh [yes]. Yeah.

WN: Hard, eh?

MP: That's why hard. You see? That's why hard. Especially new month.

WN: But you had less places to go than the two Japanese men to take order?

MP: Yeah. I had only two places.

WN: Two camps?

MP: Yeah. Two camps.

WN: What camps?

MP: Camp 1 and the next camp. They call it "Japanese Camp."

WN: How many places would the Japanese men have?

MP: Oh, they go Camp 10, Camp 11, Camp 2, like that. Camp 2 is big place, before. Camp 2, Camp 3, all big place, before. So, they go. I go out Camp 10 and Camp 11, too, but not the same. I had four places, anyway. Two Camp 1 side, and Camp 10, and Camp 11, but not the same. Especially Camp 11, I go out two times a week. Camp 10, only once a week. Just like my place camp, only once a week, before. So, just like four places, but not the same time, the four places, no. One day is Camp 1, then one day is Camp 10, like that. Then, one day, Camp 11, like that. But the Japanese [order takers] go down, too, over there. Camp 11, Camp 10, they go, too. That's why, sometimes, they go, and then I go, too, same place, same time. Take the same time.

WN: Did you have to go to most of the Filipino houses?

MP: Yeah, mostly Filipinos. I no go take order Japanese. Because, one time, I take Japanese. One Japanese guy order from me. And the Japanese guy [order taker] get mad at me. He get mad.

"Why you take order this and this and this? Bumbai, I no more job." (Laughs)

So, from that, I no bother with that. I no bother.

Because when they see me--when the Japanese guy see me--"Oh, I like order this and this."

Then I tell them, "Oh, the guy little more come. He almost come. The Japanese guy almost come."

So, I tell them like that because the order man get mad. (Laughs)

WN: How come they got mad at you?

MP: Because I take their customer. See, I take their customer. Even me too, sometimes, if the Filipino wen da kine [i.e., order from a Japanese order taker].

I see the guy, "Why you go with him? I come your house."

"Oh, I thought you no come," He tell me.

WN: Oh, so you had set customers?

MP: Yeah. You had your set customers. Just like that. You had to go with your own customers--Filipinos. If I'm not mistaken, I don't have any Japanese customer in taking order. In taking order, now. Just like the Japanese, too, they don't have the Filipino customer in taking order. They take the Japanese. Japanese, they take their own place.

WN: Filipinos lived, more or less, in the same area? You know, one area or . . .

MP: All mix up.

WN: So, you had to go jump all around to all the Filipino houses?

MP: Yeah. All mix up. Just like Camp 10. Over there is Japanese and Filipino, all mix already. But the Japanese guy no see the Filipino, because they had their order man, too. Just like the Japanese. They had their order man. They got to wait for their man. That's what we do. That's why I tell you, if you take their customer, they got mad at you, eh? (Laughs)

WN: Why? Because you had to have certain amount when you were order man? You had da kine people watching you?

MP: No, no, no. No, you don't have to da kine. Oh, you mean, for sell to them if you go out? No. I no do that. I don't know the other guy. To me, to my side, no.

WN: Why they get mad, then, with you?

MP: Because you take their order. Like if less person like that [people moving out of the camps], they don't have enough job in the store. What they like is they make that job until 11 o'clock [a.m.]. If I take their man [i.e., customers]--suppose I take five. For example, they had twenty customers, and then I take five, then they had only fifteen guys. Then, maybe, fifteen guys, they [finish] only around 9 o'clock already, because only fifteen guys. You see? They no like, over there, walk around or standing around the store. Like you, eh, like that?

(Laughter)

MP: They no like. They no like stay walking around or standing around over there. And the boss right there, eh? So, what they like is work until 11 o'clock. That's why they get mad. Back there, they like work until 11 o'clock. If the twenty guys is cut about five, that less already. Maybe about 10 only--10 o'clock, eh? You got to work.

WN: Oh, but nothing to do with any kind commission or anything like that?

MP: Oh, no. As far as I know, commission, no.

WN: They keep track? I mean, they say, "Palafox sold so much today or went to certain number of customers today," they kept track like that?

MP: I don't know. What I know is, they see the bill--the charge bill. Because you had the charge book. So, that is going in the office every day. Then, they count how many bills they get--how many bills I get in one day. Then, they know. They no keep record or like this something. Only the bill. Because when I take order, you got to charge on the bill. Then, when you pau with the bill, that thing go in the office. Then, they see how many people you get.

WN: So, on the bill, you made carbon copy?

MP: Yeah, that.

WN: Two copies?

MP: Two copies.

WN: One copy go to office, and what's the other one?

MP: One to your customer.

WN: When you folks fill out the order, you have one copy of the bill?

MP: Yeah. I made before. Before, when that guy stay yet, before you fool around the order, you had the bill. You get the bill to check. Every item, you got to tell that. For example, if ketchup, check that ketchup, put inside. For example . . . . What you call that? [MP points to jar on table.]

WN: Peanut butter?

MP: Yeah, peanut butter. For example, they order this kind--shōyu, ketchup--on the bill, yeah? They check that. The peanut butter, they check that. The shōyu, check that. They check that before. Then, when he went out [i.e., when that worker quit Camp 1 Store], his job is only to check--the one take order. Every order man got

to check before make ready. And then, when he went out, nobody check already. I check my own. Because I have the bill. Before I put da kine, I check my own. That's why, kinda hard, before, my side. How many side I . . . . Two or three guys, plus me. Got to check that. Check, then put 'em in--make ready, all pile up.

The bag [i.e., rice, feed, etc.] all right, not bad. Because when they come in inside the store, they put down the bag in one book. They put 'em down. That easy to check, already. I only check when I go deliver.

WN: And you go put the bill in the box?

MP: Yeah. The bill. Put 'em in the box. Or put 'em in the box--if something like this, and then wrap 'em up, put 'em in that. Before, I check. One guy--like this, now--three kind, then I put that bill inside. That one person.

WN: When you take orders and you see the customer, besides what they ordered, what else do you write on the bill?

MP: No, I no write nothing. Only the one they order.

WN: Yeah. Then, they order, and you writing down on the bill, yeah? What you write? You write their name, yeah?

MP: On the bill? Wait now. I get the . . . .

WN: Oh, you going to get something? Okay.

(MP gets notepad.)

WN: Oh, you getting a notepad?

MP: For example, this plantation bill. Then, that's the Camp 1 Store.

WN: So, it says, "Camp 1 Store" on the top of the bill?

MP: Yeah. (Laughs)

WN: "Camp 1 Store" on the top.

MP: "Camp 1 Store" on top the bill. And then, second line is [customer's] name. And then, on this one, the bangō. Bangō means the . . .

WN: Number?

MP: . . . number, yeah? So, that's why. Then, when we go take order--this is the bill, now--I put down the name, and then I put down the bangō. All over here, now. This bill is on, "1, 2, 3, 4," until over here.

WN: So, it's numbered?

MP: Yeah.

WN: Each line is numbered? And then, you . . .

MP: Then, you put down--if rice, rice, you put 'em down. But [next to] the rice, you don't have to put the price.

WN: You don't have to? How come you don't have to?

MP: Wait now. Oh, yeah. You got to put the price. You had to put the price.

WN: How you folks knew the price? You memorized?

MP: That's why, sometimes, memorize the rice. Sometimes, just like ketchup, sometimes you no can memorize the price. When you go back in the store, then you put the price.

WN: Oh, I see. So, when you first take order, you don't put the price down?

MP: No. If you know the price, well, put price. For example, like before, if I not mistaken, thirteen dollar, I think.

WN: For 100-pound bag?

MP: Yeah. Thirteen dollar, I think.

WN: What if the price went up?

MP: Every two month, I think, the price change. We had the list at the office--when the prices go up. They get the book, they get the list. We had to look that if the rice go up.

WN: Did customers, sometimes, when they get their bill, they say, "Eh, I never know the price went up," or something like that?

MP: They ask why. Then I tell them, "Oh, just yesterday, the price come up." Not every time. Sometimes, two month; sometimes take five month for come up--the price. They ask why. So, I tell them come up. That's why, like my side, before, kinda hard. Good thing the business is coming slow. But only in new month--same thing, only new month--that's the hardest one.

Especially New Year, Christmas, oh . . . . You know, when Christmas tree come in--I see Christmas tree come in--used to remind me about this Camp 1 Store. Or that Thanksgiving Day. That's turkey--yeah, turkey. Yeah, Thanksgiving Day. It remind me about those days. Because I had to deliver turkey, oh, yeah, and Christmas tree.

WN: Christmas tree, too?

MP: Yeah. They come down in the store. Christmas, they come in. You had to deliver. They come over there, take. They no take their own. We had to deliver. Just like Camp 10, like that, they no carry da kine. You had to deliver Christmas tree. Just like turkey, you got to deliver turkey. They no take their own. We had to deliver.

WN: Turkey, they used to come down to choose?

MP: Yeah. They come down and choose. Sometimes, when you go take order, they tell you, "Turkey." I ask them what size.

"Well, I need any size. Any size."

They tell any size turkey. That's why, on those days, it remind me about Camp 1 [Store] when Christmas come, New Year, Thanksgiving, oh. It remind me all those days. For deliver.

WN: How did the customers pay their bills?

MP: They come down the store.

WN: Even people who live far away?

MP: Yeah. They come down in the store. So far, the two [other order takers], they collect, but me, I no collect. I no more time for . . .

WN: Oh? The two guys collect?

MP: Yeah, the two guys collect. But like me, I don't have time to collect them. No can. My side, no can. Because deliver and take order . . . I tell the boss. Tell him, for collect, I no more time. I don't have no time.

WN: You know, in 1946 had the ILWU [International Longshoremen's and Warehousemen's Union] strike? You folks were organized--the store workers?

MP: Yeah. But I think Itakura, he da kine. Itakura . . . .

WN: Ken? [Kenichi Itakura, another interviewee.]

MP: Yeah. See the guys, I think, that we had to--every store--we had to work. But we got to pay. Fifty percent or 25 percent [of their wage], you got to pay. Yeah, you got to pay. We no go on strike, but we got to pay.

WN: How come you folks never go out strike?

MP: Well, that no can, eh? Store no can.

WN: Who said--the union said?



MP: The union tell Ken Itakura for work because store--in the store, that's why. If not, you got to go out.

WN: Because why? So the strikers can go buy food?

MP: Yeah. Can buy food. We never strike, but we pay. Just like we striking, but we pay. Twenty-five percent. Yeah, 25 percent.

WN: So, strike lasted three months, yeah? So, they would still pay their bills during the strike? How they managed that?

MP: Well, some. Some, they no pay. But the store, they tell them no can help.

But tell them, "So long as you guys [return to] work, then you pay."

That's what the boss tell.

WN: The plantation boss?

MP: Yeah.

WN: But they wasn't working, though?

MP: Yeah, they wasn't working, but when pau strike, then they pay. They pay as much as they can pay.

WN: So, plantation boss didn't say, "You got to pay your bills while you striking?"

MP: He tell.

WN: He said that? But, what?

MP: Yeah, "Got to pay your bill."

But they said, "I pay. When I work, I'll pay."

But they no can pay as much like how they pay before. They pay little by little until [what] they owe is finished again.

END OF SIDE ONE

SIDE TWO

WN: So, you [were] saying, about five years before the Camp 1 Store closed in 1956, started to get slow?

MP: Yeah, coming slow. And if was from the cash and carry, anyway.

From cash and carry. From that, come slow.

WN: You mean, more people, they went to Kahului?

MP: Went to Kahului, buy. Anyway, it was only these guys who have no car. Still, they order yet. Those guys, all, they no more car. Even Japanese, the one who no more car. They order. Still we go out and take order, but kinda little bit already. From the cash and carry.

WN: So, lot of people started having cars?

MP: Yeah. Just like a Japanese family. Japanese, if they no more car, they no can go Kahului. They had to wait for the plantation order man for order. That's what they do.

WN: So, when the store closed in 1956, what did you do?

MP: Then, I went out [work] in the field, again. The second time I went out. In the field.

WN: The stores didn't offer you a job anyplace?

MP: When they closed, they offer me job in Kahului Store--Kahului warehouse. They call Kahului warehouse. Over there, I stay there for two months. I no like in Kahului Store because not enough job [i.e., not enough manpower]. Only (chuckles) work in there, more tired I stay, in the store. More tired I stay. Only work. Not every time work, eh? And the boss, sometimes, come in there inside. I no like---shame---no like sit down. Sit down, like that, inside the store. So, I quit.

Anyway, before I went in--before they put me in the Kahului Store--I tell the boss that I like go [work] in the field.

So, he tell me that, "You wait, then. I have to see the manager in the plantation--Puunene plantation. So, for time being, you go Kahului Store, yet. And then, I let you know when there is opening in the plantation--the cane field."

So, I went in. I stayed there about two months. Then, he let me know.

Then, he tell me, "Oh, Palafox. Now, you get chance for go inside the field. So, next week, you go down. You go in the office and take your number."

So, the next week, and then I went in the field--back in the field.

But, anyway, he asked me first, "Why you don't want? Why you no like stay in the store?"

Then, I tell him, "I don't have any car." That's what I tell him.

"I don't have any car for coming in work. Because I stay Camp 1. And Kahului, you had to . . . . I don't have any transportation for car."

"Well, you go out, then."

Like over there [fields], no need cars for go work. So, he let me go out.

"So, you go out next week, then."

So, I went out next week. Go in the office and take my number. Then, I start work in the plantation. What my job again in the field is ground crew. Cutting cane--the leftover cane. So, you cut that; pile up that. Behind us had a small Caterpillar for pile up that cane and put 'em in where the cane loader. For seven month--anyway, for one season--the next season, then I drive the small Caterpillar. I drive that, and then we stay behind the crane. Two guys drive small Caterpillar for pile up the cane--behind the crane--and then, put 'em in front the crane [in order] to load the Tournahauler. That's my job until I retire.

After season, then I had to go work different job. If not cut cane, I had to go chemical spray. Every year, like that, after season--[off] season--I had to go work on chemical spray. Every year, like that. And then, cut cane, then I go back in the cut cane field, again for drive the Caterpillar. Every year, like that. That's my last job when I retire. That's my last job.

WN: What job you like better? You like working fields or you like working store better?

MP: When I was working, I rather work in the field. You know why? Because drive Caterpillar is not so hard job. Like in the store--like Kahului Store--only work, oh, that kinda more hard job. More tired. (Laughs)

WN: Yeah? What about the Camp 1 Store time?

MP: Well, when I work Camp 1 Store time, my last job in the Camp 1 Store kinda hard. I rather work in the field than in the store. Because I go take order, I go take deliver. Oh, that, not me, now. I rather work in the field already.

WN: I forgot to ask. How much you were making in the Camp 1 Store?

MP: If I'm not mistaken, it's for fifty-seven cents, I think, one hour.

WN: Before the union?

MP: Before the union, is sixty-five dollars.

WN: Sixty-five dollars a month?

MP: A month.

WN: Okay, before the union, you made sixty-five dollars a month?

MP: Sixty-five. And then, the union come in, fifty-seven cents an hour, already.

WN: And then, when you went out to the field after that, how much you made?

MP: You mean, in the field? I forget how much an hour, now. Because grade three, I don't know how much I . . .

WN: Was better than the store?

MP: Yeah, better. I forget my rate--grade three. But better than the store because higher rate, eh? But I forget how much the rate in grade three. Because when I went in, it's grade three in the field. That's grade three. And then, in three years, the rate come up again. But when I went out, grade three is three dollar-something, I think. I don't know what rate when I went out in grade three.

WN: You started the field in 1956, yeah? And then, you moved to Puunene in 1963? From 1975, you moved to Dream City?

MP: Not Dream City. Over here, Pomakai. They call Pomakai.

WN: Oh, right here, yeah? So, how you felt about leaving Puunene to come over here?

MP: To me is big difference already. Big difference. Because the place where we stay [in Camp 1], and the houses where we stay, that's big difference. Especially the house where I stay, when rain, leak, like hell. You complain or you tell to the plantation, if you tell now, in about five months, they come and fix the houses. That's different, now. They no come right away. That's what different now. Because you tell, fix the houses, even how leak the houses is and you tell the guy--the plantation guy or the one who in charge the camp. You tell him, they send the carpenter in five month time. Not right away. No, not right away.

And then, I tell him for give me a better house. I like better house and bigger house. No, he no give.

Tell me, "Oh, Palafox, no more. No more empty."

Then I tell him, "Had one big house over there, empty."

And then, he tell me, "Oh, no can. One Japanese guy from Paia."

And how many times I tell him? About five times. He never even

give me chance for bigger, better house. Yeah, he never give me chance. That's why, I can tell the big difference, before and now, the houses. I can see the big difference.

WN: What about, before, they had the camp stores and you folks took order and deliver. And now, people living in Kahului now, and they go cash and carry, yeah? Changed. So, how you feel about that difference?

MP: Oh, I feel good. Like now, we have a new house. Even older guys. I see these guys from Puunene, too, before.

"How you feel now?"

"Hey," say, "how good. Good thing, I buy house."

"Why?"

"The way how my house stay [before], all the time leak."

See, and all small house. Because my house and the other guy, all house, all same as my house. All small house. And my friend--the one here, now--big family, you know. He had a small house and had four children--like mine, four children. No 'nough, small--two-bedroom. You got to see my house. (Laughs) You got to see my house, before. Small house, only two bedroom. That's why I tell you that, thanks to God, I can buy this kind house. Yeah, that's why I tell you.

WN: What about cash and carry kind stores?

MP: Cash and carry, too, is kinda good, too. Anyway, if only one time, payday, that not so good. Good thing is two times a month payday. Like in plantation. If only once a month, that kinda hard. Yeah, kinda hard. Two times a month, not bad. Because if one payday, maybe, you can buy already. You can buy the supply until the next payday. That's why, that is kinda good, too. Cash and carry. I tell you, if only once a month [payday], that kinda hard. You got to hold. But if two times a month, that all right. Not bad. That's how I feel, too, before. Now, kinda little bit better because two times a month. Because, one time, when I stay working yet, one year, we tried cash and carry. We had only once a month. Hey, kinda hard, you know. Can tell kinda hard, cash and carry. Before, they make only one month for one payday. And then, the rest, they changed that [to] two times a month. Then, coming better--two times a month.

WN: So, if the plantation still paid once a month, you think cash and carry would have been hard?

MP: Kinda hard. Plenty guys complain. Especially the plantation guys. Plenty. That's why, got to complain and they got to see the union

guys. The union guys have to change that. Then they changed that to two times a month. If they no change that, kinda hard. Hard, you know. Plenty guys complain about that. So, that thing come out--two times a month--come out.

WN: So, you retired 1972, yeah? But you still working little bit?

MP: Yeah. In 1972, I retire. In 1973, I work a part-time job in Kihei for Mr. Cravalho. Mr. Cravalho, he had farm and a piggery. Four, five years, I work with him. One day, I work for four hour. Four hour, one day. Only half day. In five years, boy. And then, if not my knee sore, like that . . . . Because the pigpen had a fence about this high, that time.

WN: About three feet high?

MP: Two feet, three feet. Got to jump over every day. Go over, out and in. Because you had to clean the pigpen. In five year's time, I feel my knee--sore. So, I quit in that--Kihei.

WN: Well, I think that's it. So, thank you very much.

MP: That's the end, eh?

WN: Yeah.

END OF INTERVIEW

**STORES and  
STOREKEEPERS of  
Paia & Puunene, Maui**

**Volume I**

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